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THE
ANCIENT HISTORY OF THE MAORI,
HIS
MYTHOLOGY AND TRADITIONS.

TAI-NUI.

BY
JOHN WHITE.

VOLUME VI.

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How soon, my child, my thoughts of thee
Are partly lost to memory,
As now I gaze on flitting clouds
That pass o'er yonder distant isle—
A lovely isle, the sight of which
Calls back the past of all thou wast!
But, oh! I left thee in our home,
Nor dared to stay and watch
For coming crowd of tribes to aid;
And now my grief and soliloquy
O'ercome me as, at a distance thus,
I ponder o'er my people's love and power.

Flow on, thou tide [of death] † rise high,
And quickly mount to utmost height,
And use thy mighty chilling power;
But rob the dread of Muri-whenua
Now held o'er me by Te Tere.
My bird of fame (my child) still lives,
And shall with chiefs in council sit,
And claim the right to utter all
That mind can frame and hand can do,
Though chilled by dreadful omens seen in Pleiades.
Te-whare-pou-rutu and Nga-ti-awa, all
Shall in a host arrive and end my grief,
And love gain shall show its power.

Lament chanted by Te-rau-paraha.

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P R E F A C E.

I HAVE to acknowledge my indebtedness to W. T. L. Travers, Esq., F.L.S., and here tender my thanks to him for the permission so generously given to make the extracts from his "Life and Times of Te Rauparaha" to be found at page 57 of the English portion and page 12 of the Maori portion of this volume.

To the general reader it may be some satisfaction to be informed that the genealogical tables given herein were to the Maori subjects of the most careful study, and when chanted by the priests in their respective ceremonies were believed to be fraught with the most potent influences. They are divided into three parts. The first division, called Popoa-rengarenga (a genealogy of the gods), was chanted at a gathering of the people for the purpose of mourning at the death and on the occasion of the burial of a person of rank. Food consisting of the octopus (*wheke*) was made sacred by the priest of highest rank, who waved it over the persons of those who had borne the corpse or had in any way come in contact with it, while he chanted the genealogical chant. It was then presented to the women of supreme rank, to be eaten by them; and no females but those of the family to which the dead belonged could partake of this octopus

under penalty of death. The second division, called Taki-ura (a genealogy of the ancestors who followed after or were immediately descended from the gods), was chanted by the priests over those who took the dead from their first resting-place, removed all the flesh from the bones, and placed them in their final resting-place in the caves. The persons employed in each of these cases were deemed unclean, and could neither mix in any way with the people or their friends, nor eat food except such as was put into their mouth by an old sacred woman, until these ceremonies were completed. The third division was called Tua-tangata (genealogy of man), and was chanted by midwives, and by those who were unfortunate in hunting birds or rats or in fishing; it was also chanted each morning before commencing work by parties assembled to plant or to harvest the kumara bulbs.

As all the names in these genealogies were indices of important events, the chanting of them on their respective occasions provoked inquiry from the younger and explanation by the elder members of the tribe, and thus became an important means of transmitting its history.

No tribe would have the temerity to recite in public the genealogy of another tribe unless from a desire to provoke feelings of anger, or possibly war, with that tribe.

JOHN WHITE.

Wellington, 30th October, 1889.

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ANCIENT HISTORY OF THE MAORI.

CHAPTER I.

'Tis well that we together here should live,
But evil if we disunite and live apart.
I know you orphans are; but let us wait,
And see what ocean-wave will bring.
If evil come, 'tis but the breath
Of vengeance felt from ancient times
In hearts that never slept with love.
No, do not backward go,
Nor nurse the wrath,
But let the world hear all
That in thy black heart nestles now.

A song sung by a wife who had been left by her husband.

OF THE VARIOUS EXPEDITIONS OF THE WAI-KATO AGAINST THE NGA-TI-AWA AND OTHER SOUTHERN TRIBES.

(NGA-TI-TAHINGA.)

WE cannot well delineate the character of our forefathers and fathers. Their work was continual fighting. There was no light period during those times—that is to say, during the evil of Wai-kato towards Tara-naki—indeed, throughout all New Zealand. Their custom was to fight—Wai-kato with Tara-naki, and Tara-naki with Wai-kato; and so it continued until the war in which Hanu, the father of Wetini Tai-porutu, was killed. After that there was the great expedition of Te-waha-roa, Pohe-pohe, Tu-te-rangi-pouri, and all the Nga-ti-mania-poto. Poroaki and party were slain at Pou-tama by the Nga-ti-awa. After that again there was the great expedition of Wai-kato, Nga-ti-haua, Nga-ti-mania-poto, Nga-ti-paoa, Nga-ti-maru,

and Nga-puhi. They proceeded to Pou-tama. There were a thousand on one side and a thousand on the other side. A battle was fought, and the Nga-ti-hau of Whanga-nui were defeated. Tangi was the chief [who was slain]. The payment was the capture of Te-ahi-weka, who was carried alive by Raparapa to the *pa*, and there killed. Afterwards there was another expedition from Wai-kato, which went to Turanga, and thence all round to Wai-rarapa, Kapiti, Whanganui-a-tara, Whanga-nui, Nga-ti-rua-nui, Tara-naki, Nga-motu, and Wai-tara. They were met there (at Wai-tara) by the Nga-ti-awa. A battle ensued, and the Wai-kato were defeated at Nga-puke-tu-rua. They were surrounded by the Nga-ti-awa at night, but Nga-ti-rahiri came and fetched them away under cover of the darkness, and they went to Puke-rangi-ora. They were protected by the Nga-ti-rahiri in their *pa*; hence the name, "Pig-sty" [from their being enclosed in the *pa* like pigs in a sty]. Great was the influence of this tribe. While they were staying in the *pa* two messengers were despatched to Wai-kato. One of them was captured and put to death; the other escaped. The name of the one that escaped was Rahi-ora. He belonged to the Nga-ti-mahanga Tribe. When he reached Wai-kato, the Nga-ti-haua arose, with the Nga-ti-mahuta and all Wai-kato, and went to Tara-naki. When they had passed Mokau the Nga-ti-awa ceased to besiege the army protected by the Nga-ti-rahiri, and fled to O-kaki. Rau-paraha was staying there, having migrated from Kawhia with his females (wives) and children and his tribe, and, as the section of the Nga-ti-awa who were then there did not make him perfectly welcome by giving sufficient food for himself and his people, he had doubts in regard to their intentions towards him and his people, and feared he might be attacked, and, on account of his uneasiness of mind, he was prompted to send a messenger to another section of Nga-ti-awa with whom he was related to come to his help and assist to save him from his old enemies the Wai-kato. He sent his request for assistance in a song, and told his messenger, when he arrived

where the Nga-ti-awa were, to sing the following song to them :—

A *Hokioi* above
 A *Hokioi* above!
 Its wings make
 A booming noise.
 Thou art in the
 Open space of heaven
 Living now,
 And art the companion
 Of the crashing thunder.
 What is that for?
 That which is
 Cleft in two
 Is [his] wings.
 Two fathoms long
 Are his pinions,
 Which now roar
 Up in the clouds.
 Descend, descend.

He sent this song to Nga-ti-awa because they had become possessed of the European weapon, the gun, that they might come and help him, that he might be brave in the presence of his old enemies. On the arrival of the Wai-kato they were attacked, and Te-hiakai, Hore, Mama, Te-kahukahu, and Korania were slain. They were killed by Rau-paraha and the Nga-ti-awa. They fled to Te-kanawa, Te-wherowhero, Te-hura, and Te-toca. The battle lasted till the evening. Their payment (or the one killed) was Taka-ra-tai of the Manu-korihi. The real cause of their being saved [*i.e.*, of any escaping death] was the intercessions of Hemi Te-ringa-pakoko, a young chief of Nga-ti-mahanga, who was a son of Whakaari and elder brother to Wiremu Nero-awa-i-taia. Wai-kato escaped on this occasion. They remained during the night, and when it was near daylight they proceeded to Puke-rangi-ora. A messenger was despatched, and then it was heard that these defeated Wai-kato were on their way to join the other defeated Wai-kato. When they met they wept, and great indeed was their weeping. No tribe was equal to the Nga-ti-rahiri in nobleness, or to Puke-tapu, Motu-tohe-roa, Raua-ki-tua, Tautara, and Matatoru—that

is to say, to this influential tribe, in that they [generously] spared the Wai-kato.

Some time after this the Wai-kato again went, and also the Nga-ti-paoa, Nga-ti-haua, Nga-ti-mania-poto, Nga-ti-mahanga, Nga-ti-hou-rua, Nga-ti-te-ata, and Nga-ti-mahuta—in all, sixteen hundred. They went to Mokau, Pou-tama, Pari-nihi, Puke-aruhe, Kuku-riki, Te-taniwha, Wai-tara, Nga-motu, and reached Tara-naki. They found no men there—they had all fled to the mountains. We (the Nga-ti-tahinga) came back without having done anything, only that some of our people were slain on the mountains. They came on to Tonga-porutu, and some of the Wai-kato fell there. The chief that was killed was Te-raro-tu-tahi. The payment for him was sixty of the Nga-ti-awa. Tu-hira, a woman of high rank, was captured there. The war-party returned and stayed again at Wai-kato. Their love continued firm for those chiefs who had saved the Wai-kato, and they therefore remained quiet and did not return to Tara-naki. They longed, however, in their hearts to seek satisfaction for Te-hiakai and party, whose deaths had not yet been avenged.

After a considerable interval, Raua-ki-tua, Tautara, and Te-whare-pouri sent Nga-tata to fetch the Wai-kato. The cause of this was that Te-karawa, a son of Raua-ki-tua, had been killed at Tanga-hoe by Te-hana-tana, of Nga-ti-rua-nui. Whereupon Wai-kato consented. Not a *hapu* remained behind. They went to the Nga-ti-tama and to the Nga-ti-mutunga. (Their place is Ure-nui.) They proceeded to Te-taniwha and Manu-korihi, at Wai-tara. That war-party sojourned there, and Wiremu Te-awa-i-taia and all his tribe dug a pit in the earth, and then a canister of powder and a hundred bullets were thrown into it, thus taking possession of Wai-tara. They then went to Puke-tapu. Te-motu-tohe-roa was there [*i.e.*, joined them]. They went to Nga-motu. Raua-ki-tua was there, and Tautara, Matatoru, Te-whare-pouri, and Titoko. Matters ended well in that quarter, and they went on to Tarakihi, to Oko-mako-kahu, and to Tara-naki itself. The Tara-naki people

were defeated there. They fell at Maru, at the very base of the Tara-naki Mountain. They fled from thence, and went to O-rangi-tuapeka and to Wai-mate. Both these *pas* were taken, and they [*i.e.*, the attacking party] went in pursuit of Te-hana-taua, but did not succeed in taking him. They then went on to Wai-totara, and there they [the Tara-naki] fell. Tupuna, Te-uru-korari, and Te-ahiahi were killed on the side of the Wai-kato. This avenged the death of Te-karawa, son of Raua-ki-tua. Wai-kato now turned back, and arrived again at our homes in Wai-kato. Wai-kato continued to bear in mind the death of Hiaikai, which was still unavenged. When Te-ao-o-te-rangi and party—sixty of them—went to Tara-naki, they [*i.e.*, many of them] were murdered. It was Te-whare-pouri who saved the life of Te-ao and others. The Wai-kato had thus two causes. The Wai-kato were continually talking about that death, and the matter was at length referred to Po-tatau. The Wai-kato assembled together, but nothing was done. This was continually repeated, but it never resulted in anything. Te-hiakai was uncle to Po-tatau and also to Wiremu Nero; or, in other words, he was a father to them. When the counsel of Te-ao-o-te-rangi and Muri-whenua was not heeded, Muri-whenua applied to his relative, Wiremu Te-awa-i-taia. [He said] “Son, are you not willing that the death of Te-hiakai should be avenged?” [The reply was] “I am willing.” In consequence of this consent the Nga-ti-tipa arose, together with the Nga-ti-tahinga, Nga-ti-hou-rua, Nga-ti-mahanga, Nga-ti-haua, and Nga-ti-wehi, numbering in all 340 men. They went to Ao-tea, and were joined there by Te-hutu; to Kawhia, where they were joined by Te-kanawa and Tu-korehu; and thence they went straight on towards Tara-naki. When they reached Mokau they heard that other Wai-kato had joined them in the rear, and were coming on. Our party (the Nga-ti-mahanga) started from Mokau, and killed [some of the enemy] a little way beyond. They advanced as far as Parinihi—that is, to the Wai-pingao Stream; others were

killed there, and Nga-rape, chief of Nga-ti-tama, taken prisoner. The attacking force still advanced, one party proceeding inland, and the others by the principal coast-road. Those pursued by the inland party were overthrown with very great slaughter. Te-ao-o-te-rangi, chief of Nga-ti-tama, was killed; he was shot by Wiremu Te-awa-i-taia. Those pursued by the coast party were overthrown, and the slaughter did not end until they had reached Ure-nui. Tu-tawha-rangi was taken prisoner, but Manu-ka-wehi was allowed to escape. We (the Nga-te-tahinga) then returned, and stayed at Ara-pawa. The Wai-kato now came up for the first time, and found that we had routed the enemy.

The party now urged an attack upon Puke-rangiora. The cause of this was what they had heard from slaves in that *pa*, who belonged to Rangi-wahia and Hau-te-horo. Hau-te-horo had said, "This act of kindness shall be the weapon to destroy Wai-kato." The good conduct and kindness of the Nga-ti-rahiri was in consequence thereof trampled upon by the Wai-kato. Had they been permitted to go by the road that led by the outer side of the coast they would not have gone to Puke-rangiora. However, the *pa* was assaulted and taken, and with the fall of the *pa* great indeed was the slaughter. Some of the Wai-kato also were killed. When the Nga-ti-mania-poto saw that Puke-rangiora had fallen they adopted Tu-korehu's proposal, and proceeded to attack the other *pa*, at Ngamotu. As soon as they arrived there they attacked that *pa*. This was done by those tribes who had gone before — namely, Muri-whenua and Te-ao-o-te-rangi. Wiremu Awa-i-taia stayed, and did not fight. The number of those who stayed behind was 340. The fighting was left to the party that came last; they numbered 1,200. The attack was made, but the *pa* was not taken. Some of the attacking party fell there, and the expedition returned home to Wai-kato.

Afterwards those tribes residing at Tara-naki removed and went southward. The Puke-tapu stayed. The names of the men were Kapuia-whariki, Wai-ana, Te-huia, and

Poharama. The *pa* they occupied was called Miko-tahi. Beyond them were the Nga-ti-rua-nui; they also did not go. Not a man remained in Wai-tara throughout all its boundaries.

When the Wai-kato heard that people were staying again at Miko-tahi, they started out again to slay them. They attacked the Namu, but 'it was not taken; and then they came back to invest Miko-tahi. They succeeded in taking them [of Miko-tahi] prisoners, and brought them alive to Wai-kato. This was the conquest of Tara-naki by Wai-kato, for the inhabitants had all fled. There were no men left to retain possession [of the land]. The strength was on the side of Wai-kato; there was no strength with Te-rangi-take.

After a while the Nga-ti-mahanga, Nga-ti-tahinga, Nga-ti-te-wehi, and Nga-ti-manua-poto, numbering in all 340, rose again and went to Tara-naki. This party searched in vain for men; they could not find any. It was a mere remnant of a tribe that worked at [catching] the lampreys of Wai-tara. Ihaia was present on this occasion. He went with the Nga-ti-mahanga. He accompanied our people in order to look at his place at Wai-tara. Wai-tara was again "marked" by Wiremu Awa-i-taia and his people. The "mark" was done by burying a gun used for shooting men. This was the second "marking" on taking possession of this district. The party then returned to their own homes. Then the Gospel was introduced. After the arrival of the missionary I always restrained the people [from going to war]. I, Wiremu Nero Awa-i-taia, and all my tribe, have accepted the Word of God. After the introduction of Christianity the Wai-kato carried the war further on—namely, to the Nga-ti-rua-nui, because there were no men whatever at Tara-naki. Many other fights took place. Subsequently a Wai-kato war-party went against the Nga-ti-rua-nui. Te-ruaki was the *pa* invested. When I heard of that *pa* being besieged I took the Word of God to the Wai-kato party and also to the Nga-ti-rua-nui. The work of the Gospel could not well be carried on. Eighty of us

went. We spoke to the Wai-kato and said that this should be the last war of the Wai-kato. Enough. That *pa* was taken by the Wai-kato; they came back, remained, and believed in God. On our return we came by Rangi-tuapeka and Tu-matua. There were no inhabitants beyond that. We passed through the deserted district of Tara-naki, and came to Nga-motu. We found a remnant living on the Motu-roa Island. We passed through the inhabited district of Wai-tara and came to Mokau. There we saw the face of man. The people residing there were the Nga-ti-manua-poto. When we arrived at Wai-kato Christianity had greatly spread.

After a time Muri-whenua's party again rose and went to Tara-naki, and slew the remnant. The cause was the death of Ngaro-ki-te-uru. They came back and remained. Thus at length the evil with Tara-naki came to an end, and religion became the sole concern [of the people]. Under the teaching of Christianity the prisoners captured by Wai-kato were liberated and sent back to Tara-naki. It was Christianity that induced Wiremu Te-awa-i-taia and Paratene-te-maioha to carry peace to the Nga-ti-toa at Ka-rape. Word was sent to the Nga-ti-toa to come back to Kawhia. Their reply was, "The thought is with your ancestors." We came back, and then went to Wellington, to the Nga-ti-awa and Raua-ki-tua. We said, "Come, return to Tara-naki." Raua-ki-tua consented and said, "Yes, sons, return to the place—to Tara-naki." We said, "Return with your women." They reached the place, and that matter was ended. We then went to Kapiti—to Rau-paraha, Topeora, and Te-rangi-hae-ata—and stayed there. Te Wiremu [Archdeacon Henry Williams] and Te Rangi-take came, and we crossed the Wai-kanac [River]. Ihaia Kiri-kumara was one of the party. I said, "Return to Tara-naki." They consented. I said, "Return with your women, not with men." They consented, and Rere-tawhangawhanga gave us his dogskin mat. Rau-paraha did not agree to go back to Kawhia. We came back to Wai-kato, and when Muri-whenua, Kanawa, and Pohepohe heard that the Nga-

ti-awa had returned to Tara-naki they assented to it. Afterwards the Nga-ti-mahanga, Nga-ti-hou-rua, Nga-ti-naho, Nga-ti-mahuta, of Kawhia, and Nga-ti-mania-poto went to Nga-motu to confirm the peace. The basis of that peace was that the Nga-ti-awa should reside at Tara-naki.

I (Te-awa-i-taia) shall not relate here the return of the Nga-ti-mania-poto, or Po-tatau bringing back the Nga-ti-awa, and his selling Tara-naki to Governor Hobson.

Peace was now quite established, and Ihaia Kiri-kumara was sent back to Wai-tara, to the land of his people, and afterwards Wiremu Te-rangi-take. Both of them resided at Wai-tara. Now, let not Te-rangi-take or all New Zealand say—let not the Nga-ti-awa say—that Ihaia went back to Tara-naki from Wai-kato as a slave.

RAU-PARAHA. (NGA-TI-TOA.)

When Hape-ki-tu-a-rangi was near to death he asked, "Who shall take or fill my place or position?" He asked an answer to this question from each of his sons, but not one of them uttered a word. Rau-paraha rose from the midst of an assembly of chiefs and said, "I will fill your place or position; and I shall be able to do acts which you have not been able to accomplish." So Rau-paraha took the place of supreme leader of all the Nga-ti-toa in war to obtain revenge for past defeats or murders, and to determine for war or otherwise.

HAPE-KI-TU-A-RANGI. (NGA-TI-TOA.)

When Hape-ki-tu-a-rangi was near to death all the tribe assembled in his presence to witness his death. His spirit started within him, and he asked the tribe, "Who shall tread in my path?" Although there were very many chiefs of the tribe present not one gave an answer, so that after some time Rau-paraha called and said, "I will;" and from this fact Rau-paraha has been considered the leading chief of the Nga-ti-toa.

THE CAUSE OF RAU-PARAHA LEAVING KAWHIA. (NGA-TI-MAHUTA.)

An old man lived at Kawhia. He was from Wai-kato. And [one day] he worked in the cultivation in the rain. When the rain ceased and the sun shone the heat caused steam to rise from his body, and a lad of the Nga-ti-toa Tribe observed, "The steam from the head of So-and-so is like the steam of a *hangi* (oven)." The Wai-kato people said these words were a curse, and a war ensued, in which many were killed ; and this war was renewed each year ever after between the Wai-kato and Nga-ti-toa ; and the Nga-ti-toa kept up the feud between them, which eventually led the Nga-ti-toa to migrate to Kapiti.



CHAPTER II.

Depart, O north-west breeze!
Across the Raonga range of hills,
That while the evening shade grows less
I may perceive a flash of light,
And weep my sorrow's dirge
To him who says he has
To distance gone from me;
Nor will he once return
Save when his parent calls him back.
Oh, that I had a love-token of him!

*A song of love by a wife who had words of anger
spoken to her by her husband.*

RAU-PARAHA.

(NGA-TI-TOA : WRITTEN BY TAMIHANA TE-RAU-PARAHA.)

THIS is an account of the acts of Rau-paraha from his birth to the time of his old age.

He was born at Kawhia. His father's name was Wera-wera (heat), and his mother's name was Pare-kowhatu (plume of stone). He had two elder brothers and two elder sisters. He was the last born of the family. His elder brothers did not show any superior knowledge or power: they were chiefs of rank, and that is all they could assume.

The account of Rau-paraha here given shall be from the day of his birth. He was a goodly child, and of fine appearance; and when he could run alone an old man called Pou-tini (many posts) told Rau-paraha to go and fetch some water for him. He went and brought the

water for the old man. He was not disobedient, nor did he refuse to do many other acts which his rank might have demanded of him not to perform, even when he was a child.

When he became a man he began to show signs of great power of mind; but this was not noticed by his father or mother, who centred all their attention on their elder sons.

At this time his father and all the tribe were cultivating and collecting food to make a feast for another section of their tribe. This food consisted of fish, eels, and shellfish, which were put up on the stages to dry, where they were kept for the feast. At these Rau-paraha looked, as did his first wife, the wife of his boyhood, who was called Marore (ensnare). Rau-paraha had not become a man when he took this wife; he took her in accordance with old Maori custom to take a wife while still a boy.

Now, when the feast was given, and when the food was allotted to each family, Rau-paraha saw that there was not any savoury food put on to the portion given for his wife Marore. At this he was very sorrowful, and said to his father, "A war-party shall go and kill some of the Wai-kato people as a savoury morsel to eat with that portion of food which has been allotted at the feast to Marore." His father consented to his proposal.

Rau-paraha went with this war-party, and, though his parents endeavoured to keep him at home on account of a bad disease he had contracted in his immoral living, he would not listen to their advice or request. Through his persistent action they let him go; and, though he was in great pain of body, he went with the war-party.

This war-party went to the *pa* of one of the Wai-kato tribes, and in open day went into the *pa*, the inhabitants of which, having seen the war-party, gave them battle, and the war-party fled, and were being killed by the Wai-kato. Rau-paraha was in the rear of the men who had entered the *pa*, and was walking in the best manner he could with the aid of a walking-stick. He saw that the Nga-ti-toa were

fleeing out of the *pa* in dread, and being followed by the Wai-kato, and being killed. Rau-paraha hid behind a clump of *manuka* (*Leptospermum scoparium*) scrub, where he lay down. The Wai-kato had come close to where he was. He rose, and with his *taiaha* killed two of them, and with another blow—a left-handed one—he killed two more. The Wai-kato fled back to the *pa*, and were pursued by the Nga-ti-toa, who killed seventy twice told of them, and Te-hunga (the company), the greatest man of the killed, was hung up with others. [A token of defeat, and to signify that his tribe would be eaten.]

From this act Rau-paraha was heard of as a warrior by all the tribes. But Rau-paraha had not at this time become a full-grown man; he was still but a lad, yet he had begun to see the power of a knowledge of war, nor did he forget to gain a knowledge of cultivating, or of kindness to man, or of entertaining strangers who might be on a journey, or of giving feasts to tribes.

One point of his character was a matter of approval to those who knew him. If while his people were planting the *kumara*-crop a party of strangers arrived at his settlement, and food was provided for his workmen, though his workmen might offer them food (as is the custom to new arrivals), Rau-paraha would call and say, "Eat the food provided for you; I will order food to be provided for the strangers." This was heard by the visitors, who would say, "It is Rau-paraha, whose fame has gone to all the tribes." And to this day it is said to any kind fellow, "You are like Rau-paraha, who first feeds his workmen, then he provides for his visitors."

Rau-paraha lived at his own home at Kawhia, where he was again and again attacked by war-parties from Wai-kato, at which times each party lost men. Then Rau-paraha would go into the Wai-kato country to war against the Wai-kato tribes, where at times he would kill many of Wai-kato; yet there were times when peace would be made; and again war would be the order of the day between these tribes.

Then a time came when Rau-paraha went to Maungatautari to visit his relatives, and to see his grandfather Hape (bandy), head chief of Nga-ti-rau-kawa. Old Hape was said to be a great warrior, and he fought at the battle called Kaka-matua (parent *kaka*—*Nestor productus*). This battle was where the Wai-kato were defeated, and took place up the Wai-pa River; but Hape fought many battles against the Wai-kato.

Rau-paraha lived at the home of Hape at Maungatautari, and he also visited Roto-rua to see his relations there; and when Hape died Rau-paraha took the widow to wife, who was called Te-akau (the sea-shore), who was mother of Tamihana Te-rau-paraha (the writer of this).

Rau-paraha went back to his home at Kawhia, and in the days when the Wai-kato were not at war with Rau-paraha they owned him as a relation, and at such times Rau-paraha paid visits to various parts of the country, and in one instance he went to Hau-raki (Thames) to visit the Nga-ti-maru, and see the chiefs Tu-te-rangi-anini (the day of giddiness), Toko-ahu (prop of the altar), Hihitaua (defiance of the war-party), and all the chiefs of that district, when he obtained possession of his first gun, given to him by those chiefs; but he obtained only one gun, and a little powder, and some lead, with five cartridges, or may be there were ten cartridges: and with these he came back to Kawhia, where he stayed some time, and then went on a visit to Kai-para to see the Nga-ti-whatua Tribe and their chief Awa-rua (double creek), and all the chiefs of that district. From thence he came to Wai-te-mata to visit Kiwi (*Apteryx*), the son of Te-tihi (the peak), from whence he came back to Kawhia, where he heard the news that Waka-nene was coming into his district. Nene came to Kawhia, and Rau-paraha went to Tara-naki, and Nene accompanied him on his trip south, and this was the time when Rau-paraha came to look at Kapiti, which took place in the year 1817. From Tara-naki they came on to the Nga-ti-rua-nui, which tribe was so much afraid that they fled before Rau-paraha. He went on

to Pa-tea (white *pa*—fort) and Wai-totara (water of the *Podocarpus totara* trees), and on to Whanga-nui (great harbour). Crossing that river, they went on to Rangitikei (day of striding on), where they killed some of the Nga-ti-apa Tribe because they were saucy to Rau-paraha. Those who were not killed fled to the forests and mountains. These were ignorant as regards the manner of acting towards a war-party: if these people had collected the goods [property] such as greenstone war-weapons and ear-drops, and offered them to the leader of the war-party, it would have been better for them.

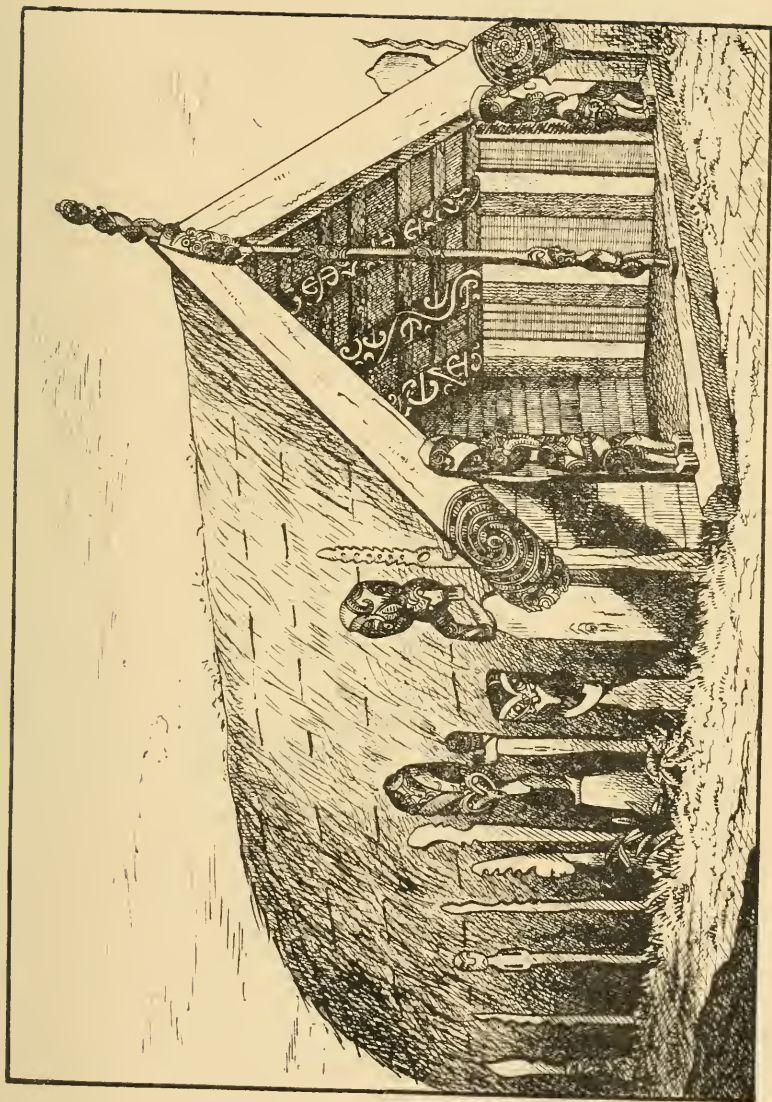
Rau-paraha went on to Manawa-tu, O-taki, Wai-kanae, and across to the island of Kapiti, where he met the tribe Nga-ti-apa, with their chiefs Po-tau (night of battle), and Kotuku (white crane), who were made much of by Rau-paraha, as he perhaps thought if he came back to take that district he would come to Wai-kanae (water of the mullet). From thence he went on to Porirua (two attendants), O-ha-riu (breath of the stomach), O-mere (the war *mere*), and on to the Whanga-nui-a-tara (great harbour of Tara) (Wellington); but on this sea-coast over which he had travelled there were not any inhabitants, as they had fled to Wai-rarapa (flashing water). But when the body of men under Rau-paraha, Nene, and Patu-one got to the Whanga-nui-a-tara (Port Nicholson harbour), they went on to Wai-rarapa, where they found the Ngati-kahu-ngunu residing in the *pa* called Tauwhare-nikau (overhanging *nikau*—*Areca sapida*), which they attacked and took, and the great body of this tribe fled to the mountains. From thence Rau-paraha went on to the Kawakawa. Still killing people as they went, they arrived at Po-rangahau (night of wind), from which place the party under Rau-paraha came back to the Whanga-nui-a-tara and on by O-mere, from whence a vessel was seen out in Rau-kawa (Cook Strait), sailing between the North and South Islands, on which Nene called on Rau-paraha, and said “O Raha [Rau-paraha]! do you see the people who are sailing out yonder on the sea? They are a very good tribe

of people. If you obtain possession of this district you will become a great man—you will be able to possess guns and powder.” In his heart Rau-paraha consented to these remarks made by Nene.

The party went on by the sea-coast to Pori-rua, Wai-kanae, O-taki, Manawa-tu, and Rangi-tikei, where some members of the tribe Mu-au-poko, Rangi-tane, and Nga-ti-apa were taken slaves and taken to Kawhia, and where Rangi-hae-ata (day of early dawn) captured a chief woman called Pikianga (climb up) and made her his wife. She was a woman of rank of the Nga-ti-apa Tribe, and sister of Arapata-te-hirea (indistinct). They went on, and, crossing the Whanga-nui River, passed Tara-naki and Wai-tara, and arrived at Kawhia, and Waka Nene went on to his home at Hokianga.

Rau-paraha meditated how he could migrate to the south, to Kapiti, and night and day he ever pondered the wish to go to Kapiti, and also to the South Island the Wai-pounamu; and so soon as he had made up his mind he paid a visit to Wai-kato to bid a farewell to the chief Kuku-tai (mussel of the sea) and to Pehi-korehu (prevent the dimness of sight), Wherowhero (red), Tekanawa (red ochre), and all the chiefs of Wai-kato, to whom he said, “Stay on our land. I am going to Kapiti to take the district for myself. Do not follow after me.” He then came back to his home at Kawhia in the year 1819.

He then commenced to migrate, and left Kawhia with two hundred twice told of men, women, and children; but one party of the Nga-ti-toa stayed behind, consisting of one hundred and seventy twice told, who were all warriors able to fight. In the morning Rau-paraha went out of his *pa* called the Ara-wi (path of ironstone or agate), and he burnt his carved house which was called Te-urunga-paraoa-a-te-titi-matama (pillow of the whale, or supreme chief), and there ascended to the top of a hill called Moe-a-toa (sleep like a warrior), as the road southward led by that way. As soon as the people had got to the top of that hill and looked back towards Kawhia, then they felt regret



WHARE - PUNJ

for their home which they were leaving, and they gave utterance to their feelings in a loud wail, and bade farewell to Kawhia, and said, "Stay here, O Kawhia! but the men of Kawhia are going to the Wai-pounamu and to Kapiti." And they wept, and sang in chorus this song:—

There is the sea of Honi-paka,
Which now I leave for ever;
But, oh! I still will gaze
At yonder cloud, now coming hither
O'er the isolated clump of trees.
O my own home! O me!
I bid farewell to you, O tribe!
And still at distance bid farewell.
But flow on, O thou tide!
Flow upwards still, and flee
Thou upwards yet till death's baptism
Is felt at Muri-whenua—
The baptism of travel-passing souls. (*d*)

My bird that sings at early dawn
Will now be hid within the house;
And glory of the Pleiades
And power will all be lost;
For noble house will be not there.
Yet still my love shall ever be
For thee, my Ati-awa Tribe;
Nor can it ever cease to be,
Nor find a tomb as doth the dead.

Thus he sang with his people the dirge of his regret for his home at Kawhia on the day when he left that home with his tribe and children.

They also together sang this song in chorus:—

With grief, O man! now bow
Thy head from side to side.
With grief, O woman! now
Pat thou the heads of ones beloved,
And once again perform the work
That was performed in days of old,
And sleep the sleep, to rise
And find the hurried act
Has now been taken. Yes, thy back
Is turned for ever on thy home.

As soon as they had ceased to weep and bid farewell to their home they went on, and arrived at the *pa* of Te-pu-oho

(sound of the startled trumpet), at Turanga-rua (stand two at a place), where the females who were not able to go on were left—where the wife of Rau-paraha was left, as she expected one more addition to her family; and the migrators went on and came to Tara-naki, Te-kaweka (top of the hill), Wai-tara, where they stayed with those of the Nga-ti-awa and Nga-ti-tama who were related to them. But Rau-paraha went back to fetch the woman who had been left at the *pa* of Te-pu-oho, accompanied by twenty of his own family; and as he left the *pa* at Wai-tara his people wept over him, as many of them wished to go back with and protect him, but he forbade them and took only twenty. Still they said, “Rau-paraha will meet a war-party.” Yet he did not heed them, but went back as he had determined. He went and passed across the Mokau River, where he saw the body of the child of Te-rangi-hae-ata, called Te-kauru (the stem), lying on the sand. He had been drowned from a canoe in charge of Tope-ora, sister of Rangi-hae-ata, which had upset in the river when they were on their way migrating southward. Some of this migrating party had come in canoes, and hence this death. The body of this child was by Rau-paraha wrapped up in his own garments, and carried on his own back, and hence the origin of one name of Rangi-hae-ata, Mokau, from his child being drowned in the Mokau River. This was his only child. Rau-paraha took the corpse to bury it.

When Rau-paraha had got to the *pa* of Pu-oho he wept over the woman he had left there, and, after staying there one or two nights, he left with the woman and came towards Wai-tara with me (the writer of this) on his back, carried in a kit. When he and his party had got to the Mokau River they were attacked by a war-party of fifty twice told of the Nga-ti-mania-poto Tribe, of Wai-kato. This took Rau-paraha by surprise, and made him wonder how he should save his party, as the war-party were now near to them. He at once determined to place the twenty women as a reserve, as though they were a body of men, behind a rocky point, and a few of these women he put on that

side of the point nearest to where the enemy was, in order that the enemy might imagine the party under Rau-paraha was a large one. All these women were clothed with dogskin, *kai-taka*, and *para-wai* mats, which made them look like veritable men-warriors, with plumes of feathers in their heads. In front of these women stood Akan, wife of Rau-paraha, like a warrior-man, clothed in the noted red mat called Huke-umu (uncover the oven), and with a *taiaha* in her hand; and, if seen by the Wai-kato enemy, the glistening red clothing and war-weapon would cause them to fear and flee. The Nga-ti-manua-poto attacked Rau-paraha; and a son of Te-rangi-hunga-riri (day of persistent battle) killed the first man slain of the Wai-kato party, who was the leader of the party and was called Tu-takaro (the god of battle at play), and Rau-paraha also killed the second man in this battle; and the Waikato fled to the mountains. Five of the Nga-ti-manua-poto were left dead on the field.

It was now night, and dark, and it was high tide in the Mokau River, and Rau-paraha with his women and party could not cross the Mokau River, or escape their enemy by the road leading to Wai-tara. Rau-paraha thought he should be taken by surprise if the enemy came back and attacked him in the dark, and he and his party would be cut off. To prevent this he said to his people, "O people. Light fires. Let the fires be some distance from each other, and let them be large, and let there be twelve of them, and let the women be at some. Let three women be at each fire with some of you men, and let each man make a speech, but let one man at each fire speak at the same time, and let each one say this: "Be brave to fight, O sons! on the morrow, when we are again attacked by our enemy. Do not think of life."

The men thus ordered to rise and speak did as requested, and as they used their voices the sound was loud and strong like a trumpet uttering a war-call, and might be heard perhaps at Ha-iki [Hawa-iki]. So these warriors spoke, and brave were their throats to utter the war-

speeches they made ; and these speeches, being heard by the Wai-kato enemy, made them flee back to their country, and did not permit them to have a thought to come back again to fight Rau-paraha.

A child that night was heard to cry in the midst of Rau-paraha's people, and Rau-paraha rose and said to the parent of the child, who was called Tanga-hoe (lift the paddle), " Friend, strangle your child. I am that child." So the father and mother strangled the child. This was done lest the war-party of Wai-kato should hear its voice. But Rau-paraha's party watched the tide so that they might cross at the ebb, and when it was ebb, at midnight, Rau-paraha crossed over to the other side of the Mokau River, and he and his party went on rejoicing, as they had gained a victory over the enemy and had got so far on the road to their friends.

May be the Nga-ti-mania-poto, of the Wai-kato, thought the fires were really the fires at which the hosts of a war-party under Rau-paraha were sitting, and also the words uttered by the men, as ordered by Rau-paraha, were really the war-speeches of warriors to their men. But such surmises were not correct—these fires and speeches were the outcome of dread ; but Rau-paraha did not think of this now, as he had killed some of his enemy. The great chief of the Nga-ti-mania-poto called Tu-takaro was killed in this attack by Rau-paraha's people, and all the tribes who heard of it were surprised at the knowledge displayed by Rau-paraha in taking such action on so short a notice, and in making a few women take the place of a band of warriors, to intimidate the enemy. Had this surprise been made on most of the chiefs of other tribes, they would not have been able to devise a plan as Rau-paraha had done, and thus save their people, but they would have been taken and killed.

When Rau-paraha had got to his friends (relatives) the Nga-ti-toa, Nga-ti-tama, and Nga-ti-awa, he told them of the battle which had taken place between him and the Nga-ti-mania-poto, in which five of that tribe had been

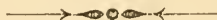
killed and the Nga-ti-mania-poto had left their head chief Tu-takaro dead on the battle-field. This news so pleased the Nga-ti-awa and the Nga-ti-tama that they in their glee jumped as in a war-dance, and rejoiced that their hated enemy, their object of revenge, had been killed, and in his death they had obtained satisfaction for past murders and defeats. These tribes rose in a body, and went to Mokau to cut the dead bodies into joints, to cook and to eat, according to ancient Maori custom. And now for the first time did these two tribes, the Nga-ti-awa and Nga-ti-tama, give food in large quantities to the party of Rau-paraha. This consisted of *kumara*, *taro*, and large pigs; and now for the first time did this migrating people have food sufficient to satisfy the longings of hunger. Perhaps if Rau-paraha had not killed these Nga-ti-mania-poto, especially their head chief, the food they had now given to them would not have been supplied by the Nga-ti-awa and Nga-ti-tama: this is supposed because when this migrating people first arrived at the home of the Nga-ti-awa and the Nga-ti-tama those tribes gave little food to the migration, and this was not more than sufficient to satisfy hunger.

Rau-paraha had not been long with the Nga-ti-awa and Nga-ti-tama when a war-party arrived from Wai-kato, of eight hundred twice told, commanded by Whero-where, Hia-kai, and Mama, with very many other chiefs. These had come in pursuit of their old enemy Rau-paraha, but had not taken note of the words which Rau-paraha had spoken to them when he told them he was about to migrate southward, when he said, "Do not follow me: live in quiet at our home at Kawhia, and at Wai-kato." This war-party attacked Rau-paraha, and in the open day a battle was fought between them. Each at times gained an advantage over the other, till Rau-paraha in a loud voice called to his people and said, "So it is, he acts in this way. Close on him hand to hand." A charge was made by his warriors on the Wai-kato. This was repelled by the Wai-kato to their utmost ability, but Rau-paraha charged so fiercely that the Wai-kato gave way and fled, and all that

could be seen of them was the black part of the back of their heads in fleeing away. The Wai-kato did not even once look back, so Rau-paraha and his allies, the Nga-ti-awa and Nga-ti-tama, had full opportunity to kill their enemy as they fled, and they killed seventy twice told. The Wai-kato chiefs killed in this battle were left by their people: these chiefs were Hia-kai (hunger), and Mama (leak), with other chiefs of lesser note. This battle was called Te-motu-nui (the big isolated clump of forest-trees). Wherowhero-po-tatau was the only great chief who escaped, and for this he was under obligation to Rau-paraha, who, if he had wished, could have killed Wherowhero. If the Nga-ti-tama commanded by Kacaea (sparrow-hawk) had been in this battle, all the Wai-kato war-party would have been cut off; but, as Kacaea was away at Te-kaweka (the top of the hill), and at Ure-nui (great block of wood in a canoe, to which the thwart is tied), and at other places, by the time Kacaea had arrived the battle had taken place, and the Wai-kato had been defeated and had fled.

It was night when the battle was ended, when Wherowhero called to Rau-paraha and said, "O Raha [Rau-paraha]! how shall I be saved?"

Rau-paraha called and said, "Go away at once, even this night. Do not wait here. Go, and be quick." So the Wai-kato did as told, and went away that night. So that when a war-party under Kacaea-taringa-kuri had arrived, and went in pursuit of the fleeing Wai-kato, he found their fires still alight in their houses, but some of the dead had been taken away with them. The dead found by Kacaea were cut up, cooked, and eaten, as also were those killed in the great battle by Rau-paraha. So ends this.



CHAPTER III.

How weary my eyes are
With looking for thee,
And watching the hill
[O'er which thou did'st pass]
As hope ever dies!
Oh! were I a bird,
With power of my wings
I would soar up on high
And fly unto thee.
I feel it an evil
To stay with this crowd.
I would could I wander
And go far away.
My thoughts ever tell me
Of evil and death,
Predicted by tears
That flow from my eyes.

*A song of love for a husband who was at
a distance from his wife.*

RAU-PARAHA GOES TO MAUNGA-TAUTARI TO FETCH THE NGA-TI-RAU-KAWA TRIBE.

(NGA-TI-TOA.)

THIS shall give an account of the act of Rau-paraha in going to Maunga-tautari to fetch the Nga-ti-rau-kawa Tribe, to assist him to take the district of Kapiti.

He went by the road that leads from Tara-naki by the upper waters of Whanga-nui and Tuhua (obsidian), thence leading on to Taupo and Maunga-tautari. At Taupo he met the great chiefs of the Nga-ti-rau-kawa, who had assembled at O-pepe (the moth), which is in the Taupo district, and were there waiting to meet him. He met them, and they all wept together, as was the custom on friends meeting. Then the chief Te-whata-nui (the great stage)

rose and made a speech to Rau-paraha, and welcomed him after his long absence at Kawhia; and when all the Nga-ti-rau-kawa chiefs had each made a speech to Rau-paraha he rose and put a question to Te-whata-nui, and asked, "Will you agree that we should go to Kapiti and take possession of it? It is a good place. There are Europeans there."

His question was not answered; but when Rau-paraha had gone to other settlements, in his absence the Nga-ti-rau-kawa chiefs talked amongst themselves, and said, "Do not let us listen to the words of Rau-paraha's voice, lest we put him over us as our supreme chief."

These words were heard by a chief called Te-horo-hau (the consumer of the gift to the gods), who was son of Hape and of a woman named Akan, who on the death of Hape had been taken to wife by Rau-paraha. This young man informed Rau-paraha of what the Nga-ti-rau-kawa chiefs had said, and added, "The chiefs do not agree to go with you lest you should be made the supreme chief over them."

This caused Rau-paraha to be very sorrowful. And these chiefs had also said, "Let us request him to go to Ahuriri (dam in a stream);" and this made Rau-paraha more sorrowful than ever: so he went to Roto-rua to see his relatives there, who were of the Tu-hou-rangi and Nga-ti-whakaue (Arawa) Tribes. When he arrived at Roto-kakahi he met the Tu-hou-rangi Tribe, then going on to Roto-rua. He met all the chiefs of the district there. Thence he went on to Tauranga to pay a visit to Te-warū (spring), and when he had met Warū he said to that chief, "Let us two go to Kapiti: it is a good place." Warū answered, "I will not go from Tauranga. I love the islands you see yonder out in the sea, the islands of Motiti and Tuhua."

While at Tauranga Rau-paraha heard of the war-party of Hongi-hika having besieged the *pa* of the Nga-ti-maru, the Totara, at the Thames; but Hongi could not take it, and had recourse to treachery, and lulled the tribes

in the *pa* into a feeling of peace; then Hongi rushed the *pa*, and took it, and the children of Toko-ahu had been killed. This made Rau-paraha sorrowful on account of these children, who were related to him, and also on account of the deceit practised by the Nga-puhi in taking the *pa*.

Rau-paraha went back from Tauranga to Roto-rua, at which place also a war-party of the Nga-puhi had arrived; and here Rau-paraha met the Nga-puhi chief Po-mare (cough at night), senior, to whom Rau-paraha said, "I will kill Nga-puhi in revenge for our grandchildren" [the children of Toko-ahu, who were killed in the Totara Pa]; to which Po-mare gave his consent: and when Nga-puhi arrived at the Pae-o-tu-rangi (the ridge of Tu-rangi), at the Roto-kakahi Lake, Rau-paraha and the Tu-hou-rangi attacked and killed some of them.

Rau-paraha came back to Tara-naki by the same road he had gone, accompanied back by some of the Tu-hou-rangi Tribe, who had joined him, and had become part of his tribe.

When he arrived at Tara-naki he stayed there some time, and then continued his migration, which was at the harvest time of the year. He went on by the sea-coast till he came to the Nga-ti-rua-nui district, and on to Patca, and at Wai-totara some of his people were murdered, including a man-slave belonging to Tope-ora (cut while alive). This slave had been a chief of the Tara-naki people, of the Nga-mahanga Tribe. He was called the Ra-tu-tonu (the sun in the meridian). This was the reason for Rau-paraha attacking the Wai-totara people, some of whom he killed in satisfaction for the murder of his people. He went on to Whanga-nui, and some of his people went by sea in canoes which they had taken at Wai-totara. These were the first canoes they had owned since they left Kawhia. The largest of these was taken by the Rau-paraha, as he now highly prized canoes, because by their means he could cross over to the Wai-pounamu (the water of the greenstone) (the South Island).

When the brothers of Pikinga, the woman of Rangitikei who had been captured and made a slave on a former visit of the Rau-paraha, and who was taken to wife by the Rangihae-ata, heard of the present visit of Rau-paraha, they went to meet the people of Rau-paraha at Whanganui, and also to see the Rangihae-ata and their sister Pikinga.

When the weather was fine the migrators came on to Rangitikei, and stayed at the mouth of that river, and the people went roaming up the river to seek for food, and kill men of the Ngati-apa to eat. When the sea was smooth the migrators paddled on to the Manawa-tu River, at the mouth of which they stayed, but some of them went up the river, where they met people of the Rangitane Tribe, whom they attacked. A war-party could not do otherwise according to ancient custom. When it was a calm the canoes put out to sea, while some of the migrators went by the sea-coast, and at the mouth of the O-hau River they again stayed.

A plot to murder Rau-paraha's party had been planned by the chiefs of Whanganui called Tu-roa (stand long) and Pae-tahi (one ridge of a hill), the father of Mete-kingi, with the chiefs of the Mu-au-poko (front of the stream) [or Mua-upoko—front of the head]; and when the party of Rau-paraha was staying at O-hau, the chiefs of Mua-upoko called Tohe-riri (pursuit in anger) and Waraki (strange being) went to practise deceit on the Rau-paraha, and invite him to pay a visit to the Papa-o-tonga (flat of the south), which was a lake inland of the O-hau River, where he was to receive some canoes which would be presented to him there. Rau-paraha's wish for canoes was in accord with this, as he wanted canoes to go over to the Wai-pounamu (South Island). But his nephew Rangihae-ata said, "O Raha! I have had an evil omen—I have felt a jerk in my left side. You will die: you will be murdered by the Mua-upoko Tribe." But what did Rau-paraha care! He doubted the omen felt, and the words of Rangihae-ata. Even when the people wished him to

allow many of them to accompany him on this visit, he would not allow them to go with him. But so it is with those who are doomed to evil : the heart of old Rau-parahā was bewildered, and he persisted in going on this visit.

Rau-parahā went to O-hau, to the settlement at Papa-o-tonga, and arrived there in the evening, and went at once into a house ; but the house into which his youthful companions went was a house far apart from that in which Rau-parahā stayed with Tohe-riri, the head chief of the Mua-upoko Tribe. A war-party of the Mua-upoko people were on their way to Papa-o-tonga to murder Rau-parahā and his companions. Rau-parahā slept and snored, and Tohe-riri called and said to him, " O Raha ! you snore." Rau-parahā awoke and sat up. Now, Tohe-riri knew that a war-party was then on its way that night to murder his guest ; but Rau-parahā was ignorant of the fact that a war-party was on its way from Horo-whenua to murder him. At dawn of day the war-party rushed on the settlement, but delayed some time to murder the young companions of Rau-parahā. Tohe-riri had gone out of the house where he and Rau-parahā slept, to call and tell the war-party where Rau-parahā was ; but at the same time that Tohe-riri went out, Rau-parahā had left the house by making a hole in the end of it, and went away through the grass. When the war-party rushed up to the house to murder him, he had gone, and the young people alone were murdered. One of the young people dared to fight, and take revenge for his companions. He was named Rangi-hounga-riri (day of battle). He killed two of the Mua-upoko people, and then fled ; but when he had got some distance away he heard the voice of his sister, who was named Te-uira (the lightning), calling and saying, " O Hou [Rangi-hounga-riri] ! I am being killed." He went back to rescue her, but was surrounded by a host of the Mua-upoko. He could do nothing against so many, and was killed by the crowd. The husband of Te-uira had been killed in the first attack. Those of Rau-parahā who were killed at

this time were Rangi-hounga-riri, Poaka, Te-uira, and the Hononga, who were wives and children of Rau-paraha. One daughter, called Te-uira, had been taken to wife, but Hononga was a mere girl. She was saved, and was taken to Rua-mahanga, to Wai-rarapa. Te-uira was wife of Taiko (*syn.* Takupu—gannet), who was distantly related to Rau-paraha. These were all children of Marore, the first wife of Rau-paraha. When Rau-paraha got home to his own people he was in a nude state.

From this time evil fell on the Mua-upoko Tribe, as Rau-paraha turned all his power to exterminate them. He ordered his followers to kill them from the dawn of day to the evening. Their chief Tohe-riri was taken prisoner and carried to the island at Kapiti, where he might be killed by hanging. Many of the Mua-upoko chiefs were killed, and, though a great and numerous tribe in days past, now that they had fallen under the displeasure of Rau-paraha they were killed in such numbers that they became a tribe of few members, and those who escaped fled to the Wai-rarapa, to the Rua-mahanga district.

Rau-paraha now lived in this district, and held Kapiti as his *pa* (fort); but he often went to O-taki and Horo-whenua to search for the people of Mua-upoko, who when any were seen were followed and captured and killed. Then Rau-paraha would go back to the Island of Kapiti and attend to his cultivations.

At this time the tribes all along the coast from Kapiti to Whanga-nui, Wai-totara, Patea, Rangi-tikei, Manawa-tu, Wai-rarapa, and Whanga-nui-a-tara were plotting to attack Rau-paraha, because he was attempting to take this district (Kapiti) for himself.

It was in the year 1822 that these tribes had fully matured their plans. All these tribes now mustered one thousand twice told. They consisted of the tribes called Nga-rauru, of Wai-totara, Patea, Whanga-nui, Whanga-chu, Turakina, Rangi-tikei, and Manawa-tu; the Rangi-tane, Nga-ti-kahu-ngunu, Nga-ti-apa, Nga-i-tu-mata-kokiri, and Nga-ti-kuia, of the South Island. It is said the surface of

the sea was covered with the canoes of this host when they left Wai-kanae to attack Rau-paraha on the Kapiti Island. When the first canoes had got to Kapiti, and landed at Wai-orua, the last of the fleet were only leaving Wai-kanae. As the canoes went towards Kapiti they went abreast of each other. This took place in the night. But before all the canoes had landed at Wai-orua Rau-paraha had discovered them by the noise they made, and also by a spy having been sent to look at the *pa* of Rau-paraha; but the thirty twice told of Rau-paraha rose, and, going out of the *pa* at night, attacked the host of the enemy, who fled in their canoes; but Rau-paraha's people killed one hundred and seventy of the foe. The foe fled, and paddled away. Some of them even crossed to the South Island; and of these some went away weeping for the loss of their friends who had been killed at Wai-orua, at Kapiti. Those tribes were beaten, and they lost their prestige in the presence of Rau-paraha.

If Rau-paraha had lived at one *pa* on the island of Kapiti—if he had not occupied another *pa* at the other end of the island—he would have killed all the host of his enemies. It was after this battle at the Wai-orua that those tribes ceased to be sauey towards Rau-paraha, and were not able to utter words of contempt towards him. These included the tribes who lived at the Hoi-ere and at Rangitoto, in the South Island.

The news of the acts of bravery of Rau-paraha was heard in the south of the South Island. This news was told by those who escaped in their canoes from the battle of the Wai-orua, at the Kapiti Island. These said, "There is not any man equal in bravery to Rau-paraha, and he has but few followers, not more than one hundred and seventy twice told who can use the weapons of war." Rau-paraha was spoken of by the tribes of the south of the Wai-pounamu (South Island) as "a god, or a European." And we, his people, often said, "In our battles we have only to hit our enemy with the handles of our paddles."

When tribes were beaten by Rau-paraha they ever after lost all spirit.

When Rua-oneone (hole in sand), chief of the Rangitane at Wai-rau, heard of the fame of Rau-paraha, he said, "His head will be beaten with a fern-root pounder." These words were told to Rau-paraha at Kapiti, and the narrator added, "You have been cursed by Te-rua-oneone by his saying that you will be killed with a fern-root pounder."

Rau-paraha said, "So he has said." And Rau-paraha went across the straits, and landed on the South Island at Totara-nui, and paddled on to Wai-rau, and there attacked the tribe Rangitane, who were defeated, and Te-rua-one was taken prisoner, and kept by Rau-paraha as a slave. This battle was called Tukituki-patu-aruhe (beaten with a fern-pounder). This was the first war, and the first year in which Rau-paraha began his battles to take possession of the Wai-pounamu (South Island), which was the year 1822.

Rau-paraha came back to Kapiti with his slaves, so that he might tame them here at his own place.

The news of Rau-paraha as a warrior was now heard by the Nga-i-tahu of the South Island, at Kai-koura. A chief called Rere-waka heard this news at the place of which he was head chief, at Kai-koura. Rere-waka, in answer to those who informed him, said, "I will rip his stomach open with a barracouta-tooth." When these words had been told to Rau-paraha, he said, "So he says." And this curse was taken as a reason for Rau-paraha going to war against the Nga-i-tahu Tribe, of whom Rere-waka (sail in a canoe) was chief.

When the time of summer came Rau-paraha collected a war-party of one hundred and seventy twice told, at which time Te-pehi [Tupai-Cupa] had returned from his trip to England, and accompanied Rau-paraha to Kai-koura, where they attacked and beat the Nga-i-tahu Tribe, of whom few escaped. Some of these fled to Tapuwae-nui (great footprints); but eight hundred twice told were killed

in the war, and Rere-waka was taken prisoner, and not killed, but brought to Kapiti, where he could be tamed. This battle was called Te-niho-mangaa (barracouta-tooth).

Now that the people of Kai-koura and O-mihi had been beaten by Rau-paraha, Te-pehi persisted in going to Kai-apohia; but Rau-paraha said, "Do not go: let us return home. We have conquered this tribe: let us go home." But Te-pehi, son of Toitoi, persisted in his plan, and eventually Rau-paraha consented, and the war-party went by land to Kai-apohia, with fifty warriors twice told, who were all chiefs. The main body of the tribe of Rau-paraha were left at O-mihi to guard the canoes and the slaves. When Rau-paraha had got to Kai-apohia he again said to Te-pehi, "Be cautious in going into the *pa*, lest you be killed. I have had an evil omen: mine was an evil dream last night." But what was the good of such advice to a man whose spirit had gone to death? So Pehi and his companions went into the *pa*, and were delighted with the words and acts of Tama-i-hara-nui, the chief of the *pa*, and hence the caution required was not taken. At break of day Pehi and his companions were killed, and in all twenty once told lay dead. These were all chiefs. Some did escape from the *pa* by jumping over the stockade of the fort, which was about twenty feet high. The gateways to the fort had been closed, and there were pits dug under the fence of the *pa*. On the day Pehi and his companions went into the *pa* there were five hundred twice told of the Nga-i-tahu in that *pa* at Kai-apohia.

Rau-paraha returned to those he had left at O-mihi, and came on with them to Kapiti. This was the year in which the Rau-paraha first visited Kai-koura, and also that in which the battle of Te-niho-mangaa (barracouta-tooth) was fought, and the year in which Te-pehi and his friends were murdered, and was 1823.

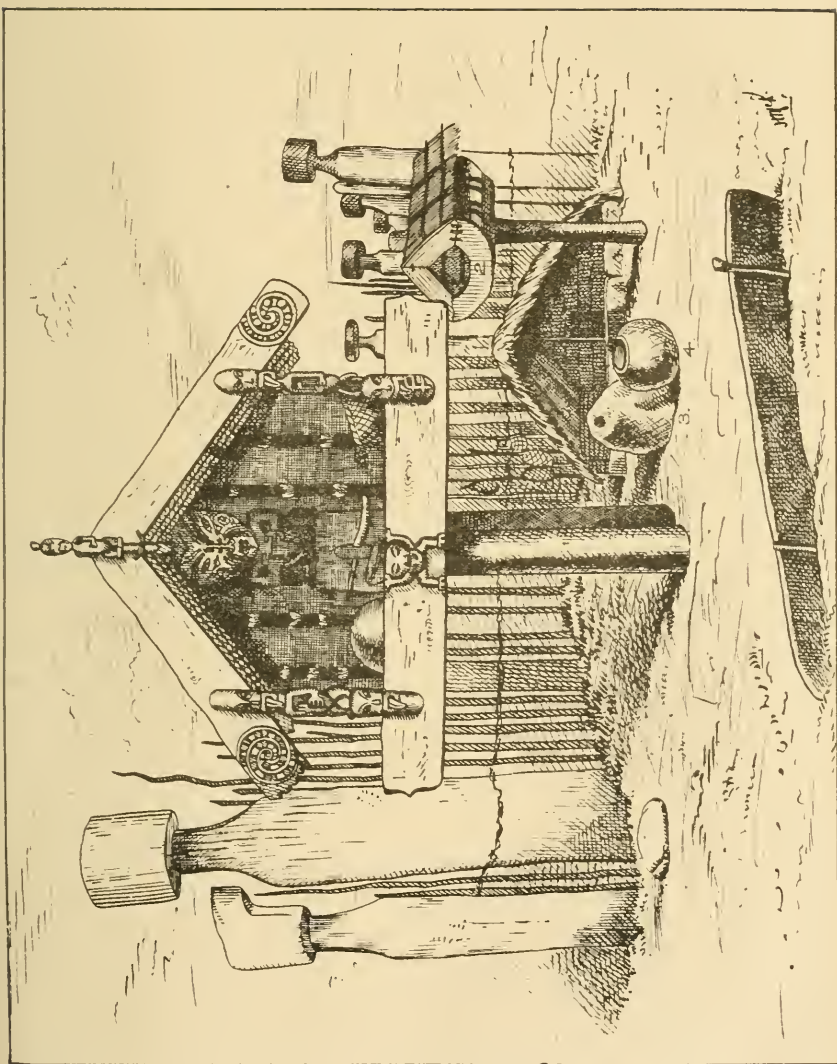
Soon after Rau-paraha got back to Kapiti, Rere-tawhangawhanga (fly recklessly) arrived at Wai-kanae (water of the mullet). This was in 1824. The loss of Pehi and his friends pained Rau-paraha, who ever said

to himself, "How can I obtain revenge for the death of Pehi and his companions? I shall not be able to obtain revenge in war." While he was thinking over this matter a vessel was seen coming round the Taheke (descend) Point, and was announced by the loud cry of the people, who said, "A ship, a ship." Rau-paraha thought, "I shall now be able to fulfil my desire by using this vessel to take me to the Nga-i-tahu Tribe, and to fetch the chief Tama-i-hara-nui."

Rau-paraha ordered his canoe to be put out on the sea to take him to the ship. He went on board, and asked the captain, "Will you agree to take me in your ship to Whanga-roa (long harbour), to fetch the chief Tama-i-hara-nui (son of great sin)? and I will pay you with prepared flax. I will fill your ship. My tribe are numerous, and can serape flax and make the tow." The captain, called Kapene Tuari (Captain Stuart), agreed to these proposals, and the heart of Rau-paraha lived in joy. So the ship sailed away to Whanga-roa, on the Wai-pounamu (South Island), and one hundred men [Maoris] went with Rau-paraha; and Tama-i-hara-nui and his wife and daughter were brought away in this ship from that place.

Old Rau-paraha knew that Tama-i-hara-nui must be enticed with guns and powder. Even as a *kaka* (*Nestor productus*) is enticed, even so must Tama-i-hara-nui be enticed on board the ship. So Rau-paraha instructed the captain how he was to induce Tama-i-hara-nui to come on board of the ship.

Now, the captain had an interpreter who was a young man, so that when the chief Tama-i-hara-nui was captured, then and only then did the hundred Maori men come out of the hold on to the deck. These had been in the hold three or four days. When it was evening the boats were lowered into the water, and conveyed the hundred men on shore, who attacked the Nga-i-tahu Tribe at Aka-roa (Haka-roa—long *haka*), and one hundred were killed in a *pa* which was rushed in the night. The killed in this battle were brought on board of the ship, and the



PA-TAKA-KAI AND IPU.

ship sailed away for Kapiti; but, when out on the sea, Tama-i-hara-nui, having strangled his daughter, threw her body into the sea, which was not seen by those who guarded Tama-i-hara-nui. When the ship arrived at Kapiti those on board called to those on shore and said, "Here is Tama-i-hara-nui, though the Nga-i-tahu had said, 'The sea only shall be moved;'" and all the people of Rau-paraha were glad, though at that time there were not many of them at Kapiti, as most of the tribe were inland at Wai-kanac and O-taki, scraping flax to pay the captain of the vessel for going to Aka-roa. With these absent people were the widows of Te-pehi and his murdered friends. These were at O-taki and Wai-tohu, scraping flax.

Tama-i-hara-nui was taken in Rau-parahas canoe to O-taki, so that he might be seen by those widows, as those widows had the power of life or death over him. When they arrived at O-taki Tama-i-hara-nui said to Rau-paraha, "Let me live." Rau-paraha answered, "If I alone had suffered by the death of Te-pehi and his associates, your request would have been right, that I should let you live; but all the Nga-ti-toa Tribe have suffered: I am therefore not able to grant your request." When Tama-i-hara-nui was taken to Wai-tohu, at O-taki, so that Tiaia (stick in), the widow of Te-pehi, might see him, he was killed. He was hung up in a tree, and died. Rau-paraha did not witness his death.

Then the ship was loaded with flax, and the captain with joy sailed away to the place from which he had come. And this took place in the year 1825.

Rau-paraha now lived at Kapiti, and was the acknowledged leader of the tribes of Tura-kina (thrown down), Whanga-chu (harbour of mist), Rangi-tikei (day of striding away), Manawa-tu (startled breath), and on to Horo-whenna (swift over the land), O-taki (to pace up and down in making a speech), Wai-kanac (water of the mullet), Porirua (two vassals), Whanga-nui-a-tara (great harbour of Tara) (Wellington Harbour), and Wai-rarapa (glistening water), over which he had supreme power.

When Rere-tawhangawhanga arrived at Kapiti, Rau-paraha gave the Wai-kanae district to him and his people. Te-whanga-nui-a-tara (Wellington district) Rau-paraha gave to Po-mare (cough at night) and his tribe, the Nga-ti-mutunga. Po-mare had taken to wife the daughter of Rau-paraha, called Tawiti (the trap), and hence Rau-paraha gave the Wellington and Wai-rarapa districts to him.

In the year 1828 Te-ahu-karamu (the altar made of the *karamu*—Coprosma—wood) and his company of travellers arrived at Kapiti. This company of travellers was called Te-kariri-tahi (the one cartridge). Now, the origin of this name, "The one cartridge," is this: As they had so little ammunition they had not sufficient powder to make many cartridges. If powder was put into the muzzle of a flint-gun, the powder would go right out into the pan of the gun, because the touch-hole of the gun had been enlarged, as the Maori invariably made the touch-holes of their guns larger than they originally were, so that when they fought standing near to each other they could load in a hurry and in a hurry fire at their enemy.

The object of Te-ahu-karamu coming at that time was to obtain the consent of Rau-paraha to allow the Nga-ti-rau-kawa to come into the Kapiti district. Rau-paraha made answer. To which Te-ahu-karamu added this request: "I did think we had laid our plans at the time you visited us at Maunga-tautari and at O-pepe (butterfly). Then we said, 'I am brave. I, the Nga-ti-rau-kawa, can take possession of the Here-taunga (bind the bond of connection) district.' But now we admit that we were wholly wrong, and say that we, the Nga-ti-rau-kawa, are worth nourishing. We then thought that we would refuse your offer, which would be right; but, in refusing that, we have been punished. But if we, the Nga-ti-rau-kawa, come and live near you at Kapiti, we will obey you." When Te-ahu-karamu had ended his speech Rau-paraha agreed to his request. So Te-ahu-karamu went back to Maunga-tautari, and the Nga-ti-raukawa migrated to Kapiti in company with Te-whata-nui (great stage),

and with other great chiefs, including Paora-poho-tiraha, (stomach laid on one side); and Rau-paraha pointed out land for these on which they with their tribes could live and cultivate, where they could catch eels and snare and spear birds. And Rau-paraha said to all these tribes, "The lands I now give to you are in our joint rule, but I shall be greater in power than you individually." They all consented to this proposal, and said, "It is right, O Raha! it is as you say."

The names of the lands thus dealt with are—Turakina, Whanga-chu, Rangi-tikei, Manawa-tu, Horo-whenua, O-hau, Wai-kawa (water of baptism), O-taki, and Kuku-tau-aki (nip of the beloved, with a blow); so that the tribes under the leadership of Rau-paraha were many, as the Nga-ti-rau-kawa and Tu-hou-rangi had now located themselves near to the settlement of Rau-paraha.

Rau-paraha lived at Kuku-tau-aki and O-taki as his home, so that the Nga-ti-rau-kawa Tribe could assemble before him in the days when war was rife.

It was in the year 1829 that the Nga-ti-rau-kawa migrated to Kapiti, and this migration was called Te-heke-mai-raro (migration from below, or north); and the Nga-ti-rau-kawa began to cultivate food in the districts given to them by Rau-paraha. At this time another party of the Nga-ti-rau-kawa had been cut off, and only two of the party were saved alive. This act was committed by the Whanga-nui. A chief called Te-rua-maioro (the ditch of a stockade) and his people had migrated from Wai-kato to Whanga-nui, and had been attacked and cut off save Te-puke (the hill) and Te-ao (the cloud). Rau-paraha had sent a message to Te-rangi-whakaruru (day of shelter in shade) to spare the lives of the chiefs of Nga-ti-rau-kawa; hence these two were saved in compliance with this request, and they were allowed to come on to the home of Rau-paraha at Kapiti. When the Nga-ti-rau-kawa had resided some time at O-taki they all assembled there in the presence of Rau-paraha, of whom they wished to ask a favour, which was, that a war-party should be sent to Wha-

nga-nui to avenge the death of Te-rua-maioro. After some time Rau-paraha consented to this request. A war-party left for Whanga-nui, including some of the Nga-ti-awa Tribe, to attack the *pa* at Putiki-whara-nui (knot tied with a certain sort of flax), which was held by one thousand warriors twice told; for in those days the Whanga-nui were a numerous people. This *pa* was invested for two months before it was taken, and some of the defenders escaped up the Whanga-nui River. The chief Tu-roa (stand long) was not taken, nor Hori Kingi-te-anaua (the wanderer), who escaped by dint of power to run. Thus the Nga-ti-rau-kawa obtained revenge for their dead. This *pa* was taken in the year 1831, for which defeat the Whanga-nui tribes never obtained revenge. Rau-paraha came back to Kapiti. In those days there were not any inhabitants in Rangitikei, Turakina, or Whanga-chu districts. The Nga-ti-toa (the tribe of Rau-paraha) lived at Kapiti, Pori-rua, and the island Mana (for him); but some of this tribe went to reside in the South Island, at Wai-rau (last of the crop), Hoiere (*Hoheria populnea*), Rangitoto (scoria), Tai-tapu (sacred tide), Whakatu (make a speech to a war-party), and Motu-eka (Motu-weka—clump of trees where the *weka*—*Ocydromus australis*—stays), the inhabitants of which places had been killed (or defeated) by Rau-paraha. And thus the tribe of Rau-paraha was divided, some living at Kapiti and some in the South Island. The Nga-ti-awa, under Rere-tawhangawhanga, occupied Wai-kanae, and the Nga-ti-mutunga and Nga-ti-tama occupied the district of Whanga-nui-a-tara (Wellington); but the Nga-ti-tama really lived at Kapiti till they became saucy to Rau-paraha, and fought a battle with him, when Rau-paraha gained the victory and killed their chief Pehi-taka (the power to hold down shaken off). Those who escaped fled to O-ha-riu (the breath of the hold), and Rau-paraha and the Nga-ti-rau-kawa lived at O-taki; but the Nga-ti-rau-kawa were divided, some of them living at Wai-kawa, some at O-hau, and some at Horo-whenua, some at Manawa-tu, some at O-roua (procure by means of a stick), and some at Rangitikei.

CHAPTER IV.

Gently blow, thou wind
Of the south, and bring
His love, while here
I sit and weep when
He at distance is.
From whence that cloud
That follows me so stealthily,
So watchfully on the path to Tau-piri?
Where I can go, and ever be
(Though heartbroken) not far
From mine, my own beloved.
How can I stay, or deaden
Now that unseen love
That gnaws with grief untold,
And dares my every power to strangle it?
I must away, and leave
The home where many meet —
Where voice of Taepa is
Heard to tell of Wai-kato;
While my beloved is far,
Far on the north sea-coast.
How strong affection asks
That thou wouldst come and
Be as light of day to me,
And cause my tears to cease!

A dirge sung by a widow.

RAU-PARAHA AND WAR-PARTY GO TO THE WAI-POUNAMU.

(NGA-TI-TOA.)

It was in the year 1832 that a war-party headed by Rau-paraha crossed from the North Island and went to attack the South Island people at Kai-apoi (game at *poi*, with *poi*-balls). This company of warriors consisted of six hundred twice told, and included the tribes Nga-ti-awa, Nga-ti-rau-kawa, and Nga-ti-tama-te-ra. This Nga-ti-tama-

te-ra were from the Thames, and were led by Taraia (chip with an axe) and Te-rohu (mist), son of Tu-te-rangi-anini (day of giddiness). When these had landed on the South Island they were joined by the Nga-ti-toa of the Tai-tapu, Rangi-toto, and Hoiere, and all these met those who lived at Wai-rau. As soon as the force met, they paddled on by the east coast to Kai-koura, and there attacked the *pa* of those who escaped in the battle called Te-niho-manga (barracouta-tooth). The *pa* was taken, and some of its inhabitants were killed, and the rest taken for slaves.

When it was fine weather the war-party journeyed on in their canoes to Kai-apohia (food gathered together), where they besieged a *pa*. The occupants, the Nga-i-tahu, would not come out to battle, but to the annoyance of the war-party fired from trenches which they had dug round the fort, which were twenty feet deep. The war-party consisted of five thousand once told, who could not take the *pa* by storm for this reason: those in the *pa* had plenty of food, consisting of the root of the *ti* (one of the Cordylines), which is dug up, and dried, and cooked in a *hangi* (oven). This is very good food indeed, and is as sweet as the European sugar. They also had a great quantity of eels, which they had cooked and dried. They also had the *pohata*, *puha*, or *puka* (Maori cabbage-turnip), which had been cooked and dried in the sun. With this food the *pa* could not be taken. This food had been collected while Rau-paraha was at Kapiti, as the tribe knew he would again attack them. Now, if they had depended on potatoes the *pa* would have been taken. There was only one place where the storming-party could attack this *pa*. The *pa* stood in a lake, and water was up to one end and both sides of it. There was but one part dry, and this led to the gateway of the fort. Rau-paraha proposed to dig a trench up to the gateway, and ordered three trenches to be dug up to the *pa*. These trenches were to be dug in a zigzag way, and not straight. The trenches of the *pa* were dug deep, and the tops were

covered over with timber like a house. From these they fired at Rau-paraha's people.

The trenches were dug by Rau-paraha's people—one by the Nga-ti-toa, another by the Nga-ti-rau-kawa, another by the Nga-ti-awa. These, when they had been dug up close to where those in the *pa* came to fire at Rau-paraha's men, were discontinued, and the attacking party went and cut scrub of *manuka* bushes and ferns. This they worked at for about half a moon, and then carried it and put it up at the head of their trenches, next to the palisading of the *pa*. This was one hundred strides from the real *pa*, and was the trench from which those in the *pa* fired at the attacking party. All this dry brushwood was placed close up to the fence of these trenches. Thus they had piled a high heap of brushwood and fern, and they waited for a wind to blow from the south on to the *pa*, as the gate of the *pa* looked towards the south. Rau-paraha waited for half a moon for a south wind, but one did not come. The priests of the Nga-i-tahu in the *pa* were continually performing the ceremonies and chanting the incantations to stay the south wind, and prevent it from blowing at that time. The priests of Rau-paraha's war-party performed the ceremonies and chanted the incantations to cause a south wind to blow at once, so that a fire might be put to the brushwood placed near to the *pa*.

The day was fine—there was not a breath of air blowing; so early in the morning the people of the *pa* thought they might as well set fire to the brushwood placed by the enemy near to their *pa*, and thus get rid of it while the weather was so calm, as the flames would not then incline towards the *pa*, and would not set it on fire. They set fire to the heap near to the spot from where they fired their guns at Rau-paraha's people. When Rau-paraha saw the smoke and flames of the fire he called to his people and asked, "Who is that, O young people? Belt up, and take your weapons of war, and carry the brushwood up to the side of the stockade, so that the

fuel may not burn in vain." The warriors of Rau-paraha went to carry the brushwood close up to the stockade, but were fired on by those in the *pa*, and the balls from the guns fell in the midst of Rau-paraha's people like drops of rain in a shower; but the warriors did not heed this, though some of them fell by the shots from the *pa*. They had not anything by which they could be shielded from the shots of the *pa*. Rau-paraha's warriors had now got up to the loopholes through which those in the *pa* fired at them. These loopholes they filled up, and, the wind changing and blowing from the south, the flames leaned towards the stockade, and the fence took fire, while the warriors of Rau-paraha threw more brushwood on to the fence. The fire had now taken strong hold of the fence of the *pa*, and the *pa* was covered with smoke, at which Rau-paraha's party rejoiced, and gave a shout of glee, and danced a war-dance; and as they danced they chanted these words of the old war-dance song:—

When will your anger dare?
 When will your power arise?
 Salute your child with your nose.
 But how salute him now?
 You will see the rejoicing tide
 Of the warriors' coming glee,
 And departure of Rongo-mai-whiti.

As these warriors shouted the song and danced, the noise they made was like thunder, and the earth trembled. They made a dash and got into the *pa*, and slew some of those there with great slaughter. Others escaped into the lake, and, like a flock of wild ducks, made the face of the water look black. Thus the Lake Taru-tu (grass standing straight up) was covered with a great many of the Nga-i-tahu who were fleeing before their enemy. Though the Kai-apoi (or Kai-apohia) Pa had six hundred in it, all were killed: with women and children there were more than six hundred once told killed.

Now that the Kai-apohia Pa had been taken the war-party started for Te-whanga-raupo (the harbour of *Typha*

angustifolia), and took the Pa Ri-papa (the screen made flat) and killed the occupants. The war-party went on to Whanga-roa (long harbour), and assaulted the Pa O-nawe (the scar), in which were three hundred twice told, not one of whom escaped. The war-party went on and across to Te-wai-o-te-mate (water of the death), where they killed people, and returned to Kapiti with the slaves they had captured, where they could tame them. When this party had arrived at Wairau (gleanings of the *kumara* crop) (Cloudy Bay) some of the Nga-ti-toa stayed there and took up their abode, and some stayed at the Hoiere, Rangi-toto, and at the Tai-tapu; but Rau-paraha came on to Kapiti with Nga-ti-rau-kawa and Nga-ti-awa.

When they got back to Kapiti it was winter, and whalers had arrived at Te-whanga-nui (great harbour) and at Wai-rau (Cloudy Bay), in the South Island; and Rau-paraha went in his canoe to Te-whanga-nui to see the captains of the whalers. At times there were many whalers there—as many as a hundred—of various nations. Here they stayed while whales came near the coast; but when these ceased to come near the coast the whalers went out on the ocean, and the ships which were full of oil went each to its own land, and Rau-paraha came back to his people and home at Kapiti. Rau-paraha occupied his time in visiting his tribes at all their various homes. Sometimes he would go to the Tai-tapu. Flax was a rich commodity then, by which the Maori could obtain powder from the ships, the captains of which bought the flax.

One European lived at Wai-kanæ, where he could buy flax from the great Nga-ti-awa Tribe; but this European saw the evil of this tribe. The evil was this: The flax this European bought from the Nga-ti-awa was by him put into a house; but at midnight some of the members of this tribe came and dug a hole under one side of the house and took the flax away, and on a future day this same flax was brought back and again sold to this European. This European soon found that this tribe stole his flax, so he left Wai-kanæ and went to live at Kapiti, where he could

be near Rau-paraha. This European built a house at Kapiti and one at O-taki. This was the first European who came from Port Jackson to New Zealand to buy flax in those days. He was called Te-Kawca (Qy., Mr. Kaverell?). This Nga-ti-awa Tribe was noted in those days for ill-treating Europeans. They killed [ill-used] one at Wai-kanac, at Komanga-rau-tawhiri (stage made of *tawhiri*—a *Pittosporum*—twigs), who was called Kapene Tera (Qy., Captain Taylor?) ; and Rangi-hae-ata punished the tribe for this evil deed. It was then said that Mitikakan (lick the handle), chief of the Nga-ti-awa, with an associate, had been the perpetrator of this evil act. The associate of this chief was caught and executed by Rangi-hae-ata at the Mana Island ; and when a man-of-war brig came to visit the Rangi-hae-ata at Mana the captain of the brig approved the act of Rangi-hae-ata in respect to the man who had ill-used Kapene Tera.

There was not any chief like Rau-paraha. He obtained much land in both Islands by his power and knowledge in Maori war, and he conquered the chiefs of the north end of the South Island.

In the year 1839 Christianity was first proclaimed in this part, and Matene-te-whiwhi (he who is possessed of anything) and I went to Toke-rau (Bay of Islands) to bring a minister to this end of the North Island, so that we might put an end to the desire for war in Rau-paraha's mind. If it had not been for Christianity Rau-paraha would have conquered all the tribes of the South Island even to the extreme south end—to Raki-ura (Rangi-ura—red sky), to Raro-tonga (lower south)—and he would have exterminated them all.

THE FIGHT AT WAI-RAU. (NGA-TI-TOA.)

We have given an account of the battles fought by Rau-paraha on the south end of the North Island ; now we will give an account of the stupid acts of the Europeans and Maoris at Wairau, where Wairaweke (Wakefield) was killed.

The origin of the battle at Wairau, and the death of a European chief in the year 1843, was caused by the deceit of a European captain of a whaling-ship, who was called Kapene Piringatapu (Captain Blenkinsop). He deceived Rau-paraha with a big gun (cannon), which was given in payment for Wairau. A document was written by that European in the English language, and in it it was stated that Wairau had been fully *riri* (gone, sold) to that European. Rau-paraha and his friends did not know what was said in that document, but in ignorance they signed their names to it. That European, Piringatapu (Blenkinsop), also said this to Rau-paraha and his friends: "If you see a captain of a man-of-war, let him see this document (a copy of which he had left with Rau-paraha), so that the captain may see that Rau-paraha and his friends are chiefs." Rau-paraha thought this was true, and that what these documents contained was correct, as were also the words of this European. When Rau-paraha came back to Kapiti he gave the document to his European flax-buyer, called Te Kawea, who read the document, and then said to Rau-paraha, "All your land at Wairau has gone from you, and now belongs to Kapene Piringatapu, who has bought it from you all with a great gun [cannon]." This made Rau-paraha feel grieved, and he tore the document to pieces, and the pieces were burnt by all the Nga-ti-toa chiefs of Kapiti, in company with those who resided on the South Island. So that when Wakefield came to the South Island, and took up his abode at Whakatu (make a speech) (Nelson), and at Poncke (Port Nicholson—Wellington), and went to Wairau district to determine on a survey of that place, to which survey Rau-paraha had not given his consent, none of the land had been bought, save only by the deceit of the sale practised on Wakefield by Kapene Piringatapu (Captain Blenkinsop). In regard to Wakefield taking the Wairau, Rau-paraha and Wakefield should have talked over and calmly considered the matter, and then Wairau could have been carefully given up to Wakefield. But

because of the anger of Wakefield and his friends having been so soon shown to Rangī-hae-ata, confusion began and wrong was commenced. Much was said to me by Rau-paraha on this subject, and great was the love of Rau-paraha to Wakefield and his friends; but, on account of the mad acts of his nephew Rangī-hae-ata, who would not do as ordered by Rau-paraha, Wakefield and his friends were killed. Rau-paraha was grieved with his nephew on account of the death of Wakefield and his friends. Rau-paraha rose and made a speech to Rangī-hae-ata and all the Nga-ti-toa Tribe. These were his words: "Hearken, O Rangī-hae-ata! I will forsake you. You have trodden my instructions under your feet. Those Europeans who were killed in the first flush of the attack should have been sufficient, and those who were not killed at first should have been saved." Rangī-hae-ata said, "Then, what in respect to your daughter, who has been killed in this affray?" Rau-paraha answered, "What of the death of that daughter? Why should she not be killed? But now, O son! I will turn to Christianity, to the great God, who has saved me from the hand of the European." And from that time Rau-paraha joined with the Maori Christians. I was away from our home at the time the Wairau affair occurred. I was away teaching the Nga-i-tahu people, and I went even as far as Raki-ura. I was one year there, and was the first who went to teach them [about the true God]. And my presence at that place prevented my father from going again to make war on the tribes there.

Rau-paraha was very much grieved at the wrong acts of Rangī-hae-ata in regard to the Europeans at the Here-taunga (the Hutt), and he was sorry that Rangī-hae-ata attempted to keep possession of the land of the Europeans at that place, which land had been bought and paid for. Rau-paraha and Rangī-hae-ata had participated in the £200 of cash received by them for Here-taunga. Rau-paraha persisted in his endeavour to make Rangī-hae-ata cease to annoy the Europeans in respect to that land; but Rangī-hae-ata would not listen to the advice of Rau-paraha.

Rau-paraha was taken prisoner by order of Governor Grey, but there was not any reason for the act. It was no doubt occasioned by a letter to which some person had signed the name of Rau-paraha to give it an authority. This letter was addressed to the Whanganui chiefs of the Patu-tokotoko Tribe. It is said that this letter was concocted by Mamaku and Rangi-hae-ata, who signed the name of Rau-paraha to it that the letter might carry authority with it. Such is the account of this letter. At that time I was at Bishop Selwyn's school at St. John, near Auckland, with my wife Ruth, so that I was not witness of my father being taken prisoner. On my return home I went on board of the man-of-war "Calliope," where my father was held prisoner. We met and wept over each other. He said, "O son! go to your tribe; live in peace. In return for my being kept thus, let them see your acts of peace. Do not do any evil act, but rather let good and love be shown to the Europeans. There was not any reason for my being taken prisoner by Governor Grey. I have not murdered any European, but rather some one has told lies [of me]. But I do not care for this. If I had been taken prisoner in battle it would have been good; but I have been taken like a thief. I am like the Apostle of Christ—like Paul, whose work was to take the word of Christ to the Gentiles; and he was put into prison: but when an angel came at night Paul was glad and sang, and the doors of the prison opened of their own accord, and he came out. Now, O son! I am like that man now living in a prison on board of a ship. But my heart is glad and I can sing in the joy of [given by] God. O son! I am not grieved. Go on shore and persist in good acts, and nourish the Europeans, but do not hearken to the advice or policy of Rangi-hae-ata: extinguish his policy." I, with Matene-te-whiwhi, came on shore, and we went to Pori-rua (the home of my father), where we saw the Nga-ti-toa Tribe and the chief Rawiri-pualaha (the mouth), to whom we told what Rau-paraha had said to us about peace and good acts. We then went on to

O-taki, and repeated the same words about good deeds and living in peace; and at this time we two ordered the township to be laid out at O-taki now called Hadfield, and from this time the Nga-ti-raukawa Tribe began to alter in their conduct to a peace-abiding people with the Nga-ti-toa. And at this time the people of the Nga-ti-raukawa, of Manawa-tu, who were allied with Rangi-hae-ata, came to see Matene-te-whiwhi and me. These consisted of two hundred once told, who had been sent by Rangi-hae-ata to ask questions of us two about Rau-paraha, who was kept prisoner on board of a man-of-war, in order that they might determine how to take revenge by killing Europeans at Wellington. I told these people what Rau-paraha had said to us. I told them to stop at once in their mad idea of attacking the Europeans, and not in the least to follow the policy of Rangi-hae-ata, as his policy would lead to nothing but evil. They agreed to what was said, and at once began to lay out the township at O-taki, by which act they might gain a name for good for the Nga-ti-raukawa Tribe.

In 1846 Rau-paraha was liberated by Governor Grey and sent back to O-taki, and this old man at once gave orders to the Nga-ti-raukawa to build a large church in that town. Now, had he not come back to that town a church would not have been built. As he had a great desire to worship the true God, he worshipped constantly till his death, which took place at O-taki in November, in the year 1849.

I, his son, with my thoughts of my childhood, am now working at the same work and for the same object—to have love, and Christianity, and peacemaking with the European and Maori, that they may become one people under one law in this land.

Now, O people! do not be mistaken in regard to our old men of the Nga-ti-toa Tribe, and ask what sort of people were they. I will tell you. They were a tribe of chiefs from the time of our Maori ancestors. Rau-paraha was a kind man: he fostered the Europeans from days long

past, and for the first time, in the battle at Wairau, has Rau-paraha acted in a stupid way. He says God saved his life; and why he knows this is, he did not hide himself, and he was not killed by the bullets fired by the Europeans in that fight.

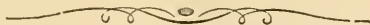
The Native Land Court utters that which is not correct when it says, "Rau-paraha flattered the tribes so that they might like him, and become one with him, and that those tribes might be saved from the power of his weapon (death)." These words are wrong, as there was not one tribe in the south end of the North Island able to stand against him; and Rau-paraha and his tribe were but few in number when they migrated to Kapiti; and it was he who gave [sold part of] not only the North but the South Island to the Europeans.

This is the genealogy of the Rau-paraha from Mango (shark) :—

	(Shark) Mango =	
	(Eat scraps) Kai-hamu =	
	(Company from the west) Te-uru-tira =	
	(Stand with a beard) Tu-pahau =	
	(Evil utterance) Koro-kino =	
	(Brave chief) Toa-rangatira* =	
(Sought for)	Kimihia =	
	(Hot) Werawera =	
(Leaf of the <i>paraha</i> †)	Rau-paraha =	
	Tamehana-te-rau-paraha (writer of this).	

* From this man is derived the name of Nga-ti-toa—Toa-rangatira or Nga-ti-toa.

† An edible plant—a thick-leaved convolvulus, growing on the sand-hills near the sea, and eaten in ancient times.



CHAPTER V.

Now comes Kopu, the star that shines at opening day,
Like mine own one come back to me.
I weep to see my flock of tern (my children)
Now left to me; but all must droop and die.
Far in the south stands peak of Tau-piri,
And gently ripples still the tide in Manuka;
But death met him the day he left his home.
Nor had I tied the beauteous ornament Motu-tawa
To his ear. But, father, come, come back to home,
And sleep with all thine own beloved ones now,
While I my palpitating heart will hold,
And weep my loss of long-kept bird,
Whose song woke me from sleep at early dawn.
But now that bird has swooped,
And gone far, far away from me.

A dirge sung by a woman for her dead husband.

RAU-PARAHA AND RANGI-HAE-ATA.

(NGA-TI-TOA.)

RAU-PARAHA, chief of the Nga-ti-rankawa, was born at Maunga-tautari about 1770. His father, in one of the constant wars which formerly raged, was killed and eaten. Rau-paraha was then a child. His savage conqueror said, if the infant son of his enemy fell into his hands he would make a relish for *rau paraha* (which is a thick-leaved convolvulus growing on the sand-hills near the sea, and formerly used as food). Rau-paraha, or Convolvulus-leaf, therefore henceforth became his name.

When he grew up to manhood he manifested such a troublesome and restless disposition as to render himself an object of fear and dislike to the surrounding tribes, and even to his own relatives. This feeling was increased by

his collecting around him a band of the most daring characters, whose constant excesses became at last so intolerable that his neighbours gave signs of a determination to forcibly expel him from the district.

The first exploit attributed to Rau-paraha was his cutting off a Nga-puhi chief, Waero, and a hundred and forty of his followers, on Motu-tawa, a small island in Roto-kakahi, in the Roto-rua district. Leaving his friends there, he made his way overland to Taupo and Roto-aira. The people of Motu-a-puhi sought to kill him, but one of the chiefs became his friend, and hid him in a food-store until he could make his escape. He reached Whanga-nui, and thence returned to Kawhia, where he gained the aid of Tu-whare and his tribe, who thenceforth assumed the command until his death, when Rau-paraha succeeded him. They attacked the Tara-naki Natives, and took their stronghold Tapui-nikau. At Ti-hoi they erected a *pa*, and remained there some time. On reaching Whanga-nui they encamped at the Heads for nearly a month, making *moki*, or canoes of the *raupo*-leaf, at Koko-huia. They then quickly crossed the river, and attacked the Natives at Purna. The *pa* was taken, and about forty men killed.

Tu-whare and his party proceeded along the coast as far as Wai-rarapa, where they killed the chief Rore. In returning, Tu-whare noticed the wreck of a vessel, which made him think that Cook Strait would eventually become a place of great resort for the Europeans. He therefore advised Rau-paraha that they should go back to Kawhia and raise as large a force as possible, and take permanent possession of the Strait. Hitherto they had merely destroyed the *pas* for the sake of plunder. Rau-paraha entered into the views of Tu-whare, and went to Kawhia, and, having raised a large force, again returned. On reaching the Putiki Pa, at Whanga-nui, they were received hospitably by a few women, its only inhabitants, their husbands being absent. Food was cooked for them. Afterwards Rau-paraha and his associates arose

and slew their entertainers, and pursued their journey south. The Natives, hearing of their coming, removed themselves and their property inland. The party took up their abode at O-hau, and there they murdered some of the Horo-whenua Natives. This was the commencement of the war. From his post at Horo-whenua Rau-paraha made repeated raids against Manawa-tu. The Horo-whenua Natives, being ignorant of his former murders, brought presents of food; but he slew the bearers of them. When their tribe, (the Moa-upoko), heard of his treachery they raised a war-party of three hundred men, and surprised Rau-paraha, killing a hundred of his followers, and compelling him to flee to Wai-kanae. The Horo-whenua Natives made common cause with the Nga-ti-apa, who came and fought at Wai-mea, where they slew Huna the chief. Te-pehi and the Nga-ti-toa were beaten there, and they lost a hundred men. The daughter also of Pehi was killed and cooked and taken by the enemy. Her body was carried in a *taha* (bark basket) to Whanga-nui, and there eaten. Rau-paraha's own gun fell into their hands, being taken by Turanga-pito (Paora).

This success excited the hopes of Rau-paraha's enemies. A force of three thousand men went against him, collected from all the places on the coast. They reached Wai-mea, the scene of their former success. Tu-roa gave a hatchet to Turanga-pito to go and murder Rau-paraha. This great force, however, was conquered by the Nga-ti-toa and Nga-ti-awa. The battle was fought on the Island of Kapiti. Rangi-maire-hau, the chief of Turakina, went to Rangi-hae-ata, being a relative of his by marriage, expecting to be spared; but Rangi-hae-ata cast him on a fire, and roasted him alive.

Pehi felt deeply the loss of his child, and determined on taking signal revenge; but to do it effectually it was necessary to have a larger supply of guns and ammunition. Although it was by their guns they had hitherto prevailed—the tribes they fought with not having any—yet even their supply was insufficient. He therefore resolved to

imitate Hungi, and go to England. Shortly after the battle fought on the Island of Kapiti a vessel came to Cook Strait. Pehi (called Pehi- or Tupai-kupe) immediately went on board, and sailed in it.

From this time Rau-paraha and his restless companions were constantly at war. After a series of engagements he entirely destroyed the Moa-upoko Tribe, and took possession of their district. A war-expedition was undertaken against Whanga-nui; but, finding the Natives prepared, they did not attack them, but returned and fought with the Nga-ti-apa at Rangi-tikei. Encouraged by their success, they returned to Whanga-nui, and fought with the Natives, when one of the Nga-ti-raukawa chiefs was killed, which made Rau-paraha very indignant.

The visits of vessels became very frequent, and gave power and importance to Rau-paraha, who managed to monopolize the entire trade with them, and become the sole channel by which others obtained their supplies of European goods. Various tribes sent presents of food to him. Te-heuhen, the great chief of Taupo, collected a large quantity of provisions and brought them to him. Many tribes of their own accord grew food for his use; in return he sent presents of rum, tobacco, powder, and guns to them. He continually increased in influence, and all but Nga-ti-rua-nui and Tara-naki courted his alliance. Still he continued his wars. He sent two expeditions against Whanga-nui, one under Whata-nui, which fought at Rangi-po, and there the tribe Nga-ti-rua-ka fell. Rau-paraha next attacked Putiki, and killed many of its inhabitants. To revenge this reverse, Whanga-nui raised a war-party and attacked Paka-kutu. A meteor fell into the *pa* whilst they were fighting, which was considered such a favourable omen for the besiegers that the defenders were disheartened, and the *pa* was taken. Rau-paraha was hemmed in on every side, and narrowly escaped being captured.

About this time Pehi (Pehi- or Tupai-Kupe) returned from England with a large collection of guns and ammunition.

Kekere-ngu, a noble-looking chief, who was celebrated for his very fine *moko*, had gone to reside at Ara-pawa, where he was murdered by the Nga-i-tahu. Being a great favourite of Rangi-hae-ata (although he had fled on account of his not having conducted himself with propriety towards that chief's wives), Rangi-hae-ata sought satisfaction for his death, and fought with the Nga-i-tahu, and killed many of them.

Pehi went to see Tama-i-hara-nui at the Waha-raupo, where Haki-tara, a Nga-puhi chief, with a number of his tribe, was staying. Haki-tara, remembering the death of Waero at Roto-kakahi, persuaded Tama-i-hara-nui to let him murder Pehi as a payment. Pehi and forty companions, all chiefs, were murdered, although friends of Tama-i-hara-nui, and at the time his guests. Rau-paraha himself had a very narrow escape, and when pursued, finding his canoe was being overtaken, when he had rounded a point he jumped into the sea and dived a considerable distance: coming up beneath a mass of floating sea-weed, he remained a long time with only his mouth above the water, until his baffled pursuers gave up their search. He safely reached Kapiti, with a full determination of taking ample revenge for these treacherous murders, and circumstances too soon gave him the longed-for opportunity.

On the arrival of a vessel called the "Elizabeth," commanded by a captain named Stewart, who came to trade for flax, Rau-paraha offered to give him a full cargo of flax provided he would convey him, with a hundred of his followers, to Waha-raupo. Influenced by the hope of gain, Stewart lent himself as an instrument to accomplish the will of these savages; they embarked, and he sailed direct to the abode of Tama-i-hara-nui. The captain sent a youth as his interpreter in a boat to invite that chief to come on board and see his cargo. Tama-i-hara-nui asked if they had got any Natives in the ship, and was answered, No; they had come direct from the Bay of Islands. Tama-i-hara-nui remarked a small burr (*piri-kahu* or *piri-whetau*) sticking to their garments, and said, "How came

it there, if you have come so far?" At last he was persuaded, and fell into the snare. He went on board, and was taken down into the captain's cabin. The Natives had concealed themselves in the hold. Te-hiko, the son of Pehi, entered the cabin, and stared fixedly at Tama-i-hara-nui for nearly half an hour without saying a word; then, approaching Tama-i-hara-nui, he drew back that chief's upper lip, and said, "Those are the teeth which ate my father." When the chief found he had been inveigled on board, and had thus fallen into the hands of his deadly enemies, he sent for his wife and daughter that (as he said) he might not go to the Reinga alone. They promptly obeyed, and came on board.

During the night Tama-i-hara-nui strangled his daughter, that she might not be a slave; and Stewart, horrified at this unnatural crime, without perceiving his own greater one, ordered the chief to be tied up and flogged, which act offended even his savage captors, who said Tama-i-hara-nui was still a chief, and not to be treated as a slave.

The following day Rau-paraha landed his men, and after a brave resistance the *pa* was taken and a great number were slaughtered. They returned to the vessel laden with five hundred baskets of human flesh, which the captain professed to believe was only pork. Some say that human flesh was cooked in the ship's coppers. It is not improbable it was so, as the vessel was completely in the hands of the Natives. This, however, was denied. At any rate, the vessel must have been a regular shambles of human flesh, and very offensive from such a quantity being on board, for they were four days in reaching Kapiti. On landing, the chief Tama-i-hara-nui was given up to Te-aia, the widow of Pehi, who took him, with his wife, to her own house, giving up half to their use. They talked like friends to each other, and the widow behaved so kindly to him that a stranger would have taken them for man and wife rather than a doomed captive with his implacable enemy. She used even to clothe him in her finest garments, and deck his head with choice feathers.

This continued for about two weeks, until either she had assembled her friends or thought her victim sufficiently fat for killing. She then suddenly caused him to be seized and bound, with his arms stretched to a tree, and whilst in this position she took a spear, a long narrow rod of iron, with which she stabbed him in the jugular artery, and drank his warm blood as it gushed forth, placing her mouth to the orifice. He was afterwards cooked and eaten.

Stewart received twenty-five tons of flax for this infamous service, and might have had more, but he would not stay for it. A captain of some vessel, then also at Kapiti, who is said to have been but little better, sailed before him, and carried the news to Sydney, so that on the arrival of Stewart he was shunned, and styled by all "the captain of the bloody 'Elizabeth.' " He was even taken up and tried : from want of evidence, however, or from some flaw in the indictment, he escaped. But, though human vengeance did not reach him, Divine justice did. Nothing was ever heard of him afterwards. The vessel was supposed to have foundered on her way to Valparaiso, and all on board perished.

Tu-te-hou-nuku, the son of Tama-i-hara-nui, too weak to contend with Rau-paraha alone, went to the great chief of the Nga-i-tahu commonly called Bloody Jack (Tiaki-tai), and solicited his aid to punish the murderers of his parents. That chief thought so good a pretext for war was not to be neglected by one to whose feelings it was so congenial ; a large force was therefore speedily raised, and a suitable opportunity soon occurred, when Rau-paraha was busily engaged snaring the *putangitangi* (paradise ducks) at Ka-pare-te-hau Lake with a party of his tribe, having all their canoes drawn up high on the beach except one. The enemy came upon them so suddenly that it was with the greatest difficulty Rau-paraha and about forty men, women, and children escaped to the canoe and pushed off : all the rest were slain. Being encumbered with so many, the canoe made little way.

Rau-paraha therefore compelled about half the number to jump overboard, and those who refused were thrown into the sea by force. The canoe, thus lightened, made way, and, though hotly pursued, they escaped, and reached Kapiti. But Rau-paraha must have his revenge. He therefore lost no time in raising a force. He visited the Nga-ti-awa and solicited their aid, which was given. They immediately embarked, and sailed for the Karaka, adjoining to which is a bay called O-rau-moa, completely shut in by the promontory Karaka at one extremity, and by another at the other, with lofty cliffs between. Here Tiaki-tai (Bloody Jack), with the Nga-i-tahu, were encamped. A hundred and forty of the Nga-ti-awa let themselves down the cliff, but were all cut off. In the morning Tiaki-tai went on his way, and Rau-paraha did not think proper to follow him: he returned to Cloudy Bay. When Tiaki-tai and his party embarked, the canoe of Tu-te-hou-nuku was capsized, and he was drowned; all the men in it, however, were saved. When Tiaki-tai saw them he was so indignant that they could save themselves and yet suffer their young chief to be drowned that he killed them all.

Pu-oho, chief of Nga-ti-tama and priest to Rau-paraha, conducted a small war-party of forty, and went by the west coast, instead of the Kai-koura, to war with the people living on that side. His road was by Waka-tu (Nelson). He reached a small place, which he took, killing some and putting others to flight. The news of this attack was carried to Tai-aroa (Taiaha-roa), the head chief of the place. He and Tiaki-tai lost no time in going there with a party of about a hundred. Their wish was not to kill Pu-oho, for whom they had a regard, but merely to take him prisoner, and spare his men. Pu-oho and his party slept in two houses, but he himself was outside in the verandah. Tai-aroa told his men to try and take him alive. Pu-oho, however, would not yield, but fought bravely all night with the enemy. At last one of the party got on the house and shot him. Hitherto they had not used their guns, wishing to save

them. When this was done, Tai-aroa pulled off his cap and threw it on the roof of the house to make it *tapu*, and said, "Let the fight cease, and make peace." He had the head of Pu-oho cut off as a *mokai*, a sign of regard, and caused his body to be buried; but when they left, the people of the place, who had fled, returned, and dug it up and ate it.

In the morning Tai-aroa and Tiaki-tai returned, taking Wakapiri, the son of Pu-oho, with them as a slave: Tai-aroa treated him as his son, and afterwards dismissed him with a handsome present of two greenstone *mere*, and named the boundaries of a piece of land, as an atonement for his father's death. This was the end of the war, and from that period another power began to be felt, which soon made a remarkable change in that part of the country.

A missionary had been located at Kapiti, brought by Rau-paraha's own son, who sent that young chief to preach the Gospel to Tai-aroa, and peace and tranquillity ensued.



CHAPTER VI.

Thy standing as thou dost, O Pare!
Sheltered by the power and calm of open day,
Is yet an omen of some evil still to come.
Oh why forget the husband of thy girlhood's life,
And cast aside the Hiti-ma-ariari,
The sacred incantation of thy ancestor,
To chant when going into battle-strife?
Why didst thou this forget, and not repeat
That chant as thou wast going to the hosts below—
To where the noble women and thy mother are?
Let Hoko-niho go and enter thine own father's house,
And bring the sacred mat for thee on which to sleep,
That Nga-ti-tu may call thy name,
And say, "Oh, welcome! our beloved! Oh, welcome now!"

A dirge sung for the young woman Rau-kura (red-feather ornament) by her mother when it was known that Rau-kura had committed suicide.

MAORI WARS.

(TRAVERS.)

It was not until after the year 1820 that fire-arms were extensively used in Native warfare. Shortly before that date the Nga-puhi chiefs Hongi and Wai-kato had visited England, from whence they returned laden with gifts, no small part of which consisted of guns and ammunition, for which, too, they soon bartered the remainder of their newly-acquired treasures with traders in New South Wales.

Then commenced a period of slaughter. Bands of the Nga-puhi, armed with weapons whose destructive power was unknown to the great majority of the Native people, marched from one end of the North Island to the other, carrying dismay and destruction wherever they went. The population of large districts was exterminated or driven

into mountain fastnesses. The great tribes of the Arawa and Wai-kato suspended all their usual pursuits for the purpose of preparing flax, to be exchanged with the European traders for guns, powder, and ball. As fast as these were obtained they were turned against weaker neighbours, and the work of destruction received a fresh impulse. Hongi, Apihai, Nene, and Tarcha, amongst the Nga-puhi chiefs; Wherowhero and others, of the Wai-katos; and Waharoa, with his Nga-ti-haua, were all simultaneously engaged in the most ruthless wars against their neighbours; whilst Rau-paraha was carrying on operations of a similar character in the South: and the number of people slaughtered was tremendous.

At the time of the birth of Rau-paraha and for many generations before that event the Nga-ti-toa Tribe occupied the country lying between Kawhia and Mokau, on the western side of the North Island, and extending backward from the coast-line to the seaward slopes of Pirongia Mountain and of the chain of hills to the southward, which bounds the valleys of the Wai-pa and the Manga-rama. This tribe claims to have held the country in question ever since its settlement by their ancestor Hotu-roa, a leading chief amongst those who came from Hawaiki in the *Tai-nui* canoe. Hotu-roa is also said to be the ancestor of the Nga-ti-raukawa, Nga-ti-kowhata, and Nga-ti-maniapoto tribes, the order of descent in the several cases being much as follows: From Hotu-roa, through Hotu-ma-tapu and Kou-we, sprang Raka, whose eldest son, Tui-haua, was the ancestor of Toa-rangatira, the actual founder of the Nga-ti-toa as a separate tribe, and from whom they derive their name. From another son of Raka, named Kakati, through Tawhao and Tu-ronga, sprang Rau-kawa, from whom the Nga-ti-raukawa derive their name. From Toa-rangatira, in direct descent, came Kimihia, the mother of Werawera, who married a Nga-ti-raukawa woman named Pare-kowhatu. These two were the parents of Rau-paraha and of his sister Wai-tohi, the mother of Rangi-hae-ata. Besides Rangi-hae-ata, Wai-tohi had other child-

ren, of whom a daughter named Tope-ora is still [in 1872] living at Otaki, and is the mother of Matene te Whiwhi, one of the chiefs of the Nga-ti-toa and Nga-ti-raukawa tribes. Tope-ora's husband was a Nga-ti-raukawa man of high rank named Te-rangi-ka-piki, who himself claimed to be closely connected to Nga-ti-toa both by ancient descent and through frequent intermarriages between members of the two tribes. Tracing back again, we find Te-uru-tira and his sister Hine-kahukura in the third place in the ascending line from Toa-rangatira. From Hine-kahukura sprang Pare-wahawaha and Pare-kowhatu, the former of whom married Ti-hau, by whom she had a son named Whata-nui, the father of the great chief of that name who was at the head of the Nga-ti-raukawa Tribe during the career of Rau-paraha. We see, therefore, that the leading chiefs of the Nga-ti-toa and Nga-ti-raukawa Tribes claim descent from common ancestors, and that frequent intermarriages took place between the members of these tribes since they branched off from the common stock. The same remarks apply, but in less degree, to the descent of those two chiefs from whom the sub-tribes Nga-ti-mania-poto and Nga-ti-kowhata derive their origin, who also claim Hotu-roa as their remote ancestor.

It is almost impossible to determine the date of the birth of Rau-paraha, but from his probable age at the time of the Treaty of Wai-tangi it must have been about the year 1770. He was born at Kawhia, where, except during occasional visits to other parts of the Island, and especially to his kindred at Maunga-tautari, he resided until he obtained the complete leadership of his tribe. He had two brothers and two sisters, all older than himself, but his brothers never assumed positions of importance amongst their people, and neither of them ever exhibited the particular qualities which have made Rau-paraha so famous in the history of New Zealand. Rau-paraha is said to have been a good, pretty, and playful child, possessing, amongst other qualities, that of obedience in a high degree. It is recorded of him that

on one occasion, when directed by an old slave of his father's, named Pou-tini, to fetch water in a calabash—an order which, considering his rank, he would have been quite justified in disregarding—he at once obeyed and fetched it. But, like other youths, he now and then got into scrapes, and, to use the *naïf* language of his son, “he did many good and many foolish actions.” As he advanced in years his mind developed rapidly, and he soon exhibited an extraordinary degree of wisdom, though his parents scarcely gave him credit for qualities quite apparent to strangers, and, as it seems, were rather inclined to snub him in favour of his elder brothers. But this condition of things did not long continue, and the following incident brought his peculiar talents prominently before his people, and enabled him at once to assume a position of great authority amongst them, leading ultimately to the absolute chieftainship of the tribe. It was a custom amongst the Maori chiefs before the introduction of Christianity to assign a wife to each of their male children even before the latter had attained the age of puberty. In the case of Rau-paraha, a girl named Marore had been given to him as the wife of his boyhood, of whom, as he grew up, he became very fond, and in whose cause he obtained his first experience as a warrior. His parents had invited a large number of the tribe to a feast, and when the food—the fish, eels, and *kumara*—had been placed upon the platform, Rau-paraha saw that the portion allotted to Marore had no relish. This made him very sad, and after some consideration he told his father that he intended to lead into the country of the Wai-katos a war-party formed of a number of young warriors, who were perfectly willing to join in such an expedition, in order that some people might be killed as a relish for the food apportioned to Marore. During this time Rau-paraha was suffering from some disease attended with a good deal of physical pain; but, notwithstanding this, and against the suggestions of his father to postpone the expedition until his health was better established, he determined to prosecute it, and the war-

party advanced into the territory of the Wai-katos, with whom at that time they were in profound peace. In ignorance of their intentions their advanced parties were permitted to enter a *pa* of the enemy, who, however, soon discovering their error, flew to arms, and succeeded in driving them out again with some loss. Rau-paraha, with the remainder of the *taua* (war-party), seeing the rout of his advanced guard, at once took cover unperceived by the Wai-katos; and as the latter, in some disorder, were pushing the pursuit, he and his warriors attacked them in flank and rear, and defeated them with much slaughter, at the same time taking many prisoners, amongst whom was Te-haunga, a principal chief, who, with several others, was afterwards killed and eaten "as a relish" to the food apportioned to Marore. The success attending this expedition, and the skill shown by Rau-paraha in taking advantage of the disorder of the enemy, at once rendered him famous as a warrior; and from thenceforth he occupied a position of influence, not only with his own immediate tribe, but also with those to which it was allied, whilst his growing talents and power were looked upon with much respect and dread by those who had any reason to fear his prowess or his revenge. The event above referred to naturally led to frequent battles with the Wai-kato, in which Nga-ti-toa, under Rau-paraha, were generally successful, although occasionally defeated with considerable loss.

RAU-PARAHĀ VISITS WAI-KATO, HAU-RAKI, AND KAI-PARA.

In the intervals of peace Rau-paraha visited his kindred at Maunga-tantari, then under the general leadership of Hape-ki-tu-a-rangi, a distinguished old warrior, who had fought many battles against Wai-kato tribes, and particularly one at Kaka-mutu, on the Waipa, in which the latter were defeated with tremendous slaughter. On the death of Hape, Rau-paraha married his chief wife, Akau, who became the mother of Tamihana Rau-paraha. Rau-paraha kept up a constant intercourse with his friends at

Roto-rua, and frequently visited Te-heuheu, who was much impressed with the character of his visitor, and became his fast and valuable ally. Besides this, he made several excursions to the Thames (Hau-raki) in order to obtain the alliance of Nga-ti-maru. From the chiefs of this tribe Rau-paraha obtained a musket, with a little ammunition—gifts of very great value at that time, and indicating the estimation in which he was held by his hosts. He also visited Kai-para, where he gained the friendship of the Nga-ti-whatua and other tribes in that district, and on his way back went to the Wai-te-mata, where he succeeded in forming an alliance with Kiwi and the son of Tihi, chiefs of the great tribes which then occupied that part of the country.

Unskilfully as the Maori used the musket, and little as it might have been feared by Europeans, such was the dread of its effects amongst the Natives, more especially on the part of the tribes which did not possess it, that the strength of a war-party was at that time not so much calculated by the number of its members as by the quantity of fire-locks it could bring into action; and when Paora, a northern chief, invaded the district of Whangaroa in 1819, the terrified people described him as having twelve muskets, whilst the name of Korokoro, then a great chief at the Bay of Islands, who was known to possess fifty stand of arms, was heard with terror for upwards of two hundred miles beyond his own district.

INCIDENT IN THE MIGRATION OF RAU-PARAHIA FROM KAWHIA SOUTHWARD.

During the night an incident occurred which might have been productive of disaster but for the course taken by Rau-paraha. Amongst the women who were with the party was Tanga-hoe, the wife of a chief, who had an infant with her. This child in its restlessness began to cry, and Rau-paraha, fearing that his stratagem would be betrayed by the cries of the child, told its mother to choke it, saying, "I am that child." The parents at once obeyed the

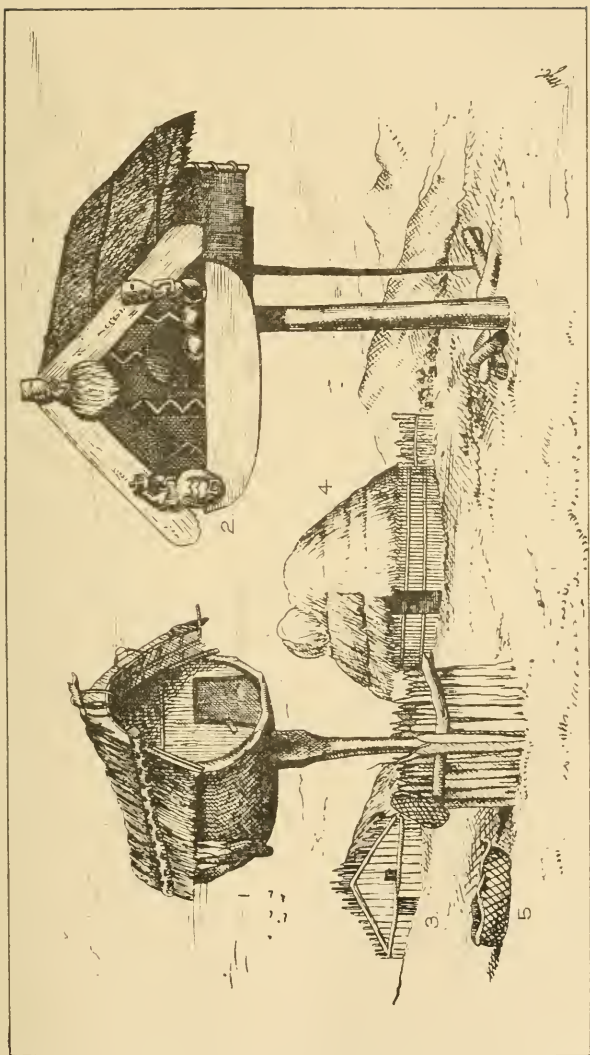
command, and killed the child. Towards midnight the river fell considerably, and at low tide the party left their fires and crossed it, continuing their march until they reached a *pa* of the Nga-ti-tama, greatly rejoicing at their escape. Early on the following morning Rau-paraha's party, with a reinforcement of Nga-ti-tama and Nga-ti-awa, returned to the spot where the fight of the previous afternoon had taken place, and secured the bodies of Tuta-kara and the others who had been killed. These were taken to Mokau, where they were cut up and eaten amidst great rejoicings on the part of Nga-ti-awa and Nga-ti-tama at the chance thus afforded them of paying off some old grudge which they had against Nga-ti-mania-poto.

RAU-PARAHĀ MIGRATING SOUTHWARD FROM KAWHIA.

Shortly after the taking of Kapiti Wi Kingi and the great body of the Nga-ti-awa returned to the Wai-tara, only twenty warriors remaining with the Nga-ti-toa. Thus weakened, they were compelled to abandon their settlements on the mainland, and to remove to Kapiti, where they formed and occupied three large *pas*—one named Whare-kohu, at the southern end of the island; another named Rangatira, near the northern end; and one named Tac-piro, between the other two; Rau-paraha and Rangi-hae-ata, with the main body of the people, residing in the latter. The Mua-upoko attempted to murder Rau-paraha near Lake Papaitanga, and thus gave rise to the determination of himself and his tribe to lose no opportunity of taking vengeance for the slaughter which had taken place on that occasion. At the time of this occurrence the Mua-upoko were still numerous and comparatively powerful, having suffered much less during the previous incursions of the Nga-puhi and Wai-kato than the neighbouring tribes; but they were no match for the Nga-ti-toa, and rarely met them in the open field, relying for security rather upon the inaccessibility of their fortresses and upon their intimate knowledge of the fastnesses of the Manawa-tu district than upon their prowess in the field. They then occupied a

number of *pas* in the country around Lakes Papai-tanga and Horo-whenua, as well as several which they had erected upon artificial islands in the latter lake. In pursuance of his intention to destroy these people, Rau-paraha constantly detailed war-parties to attack them, as well as to harass the unfortunate remnant of the Rangitane who still lurked in the country to the northward of their territory.

Finding themselves unable to check these attacks, the Mua-upoko took refuge in the lake-*pas*, which the Nga-ti-toa, however, determined to attack. Their first attempt was on that named Wai-pata, and, having no canoes, they swam out to it, and succeeded in taking it, slaughtering many of the defenders, though the greater number escaped in their canoes to a larger *pa* on the same lake, named Wai-kie-kie. This *pa* was occupied in such force by the enemy that the party which had taken Wai-pata felt themselves too weak to assault it, and therefore returned to Ohau for reinforcements. Having obtained the requisite assistance, they again proceeded to Horo-whenua, and attacked Wai-kie-kie, using a number of canoes which they had taken at Wai-pata for the purpose of crossing the lake. After a desperate but vain resistance they took the *pa*, slaughtering nearly two hundred of the inhabitants, including women and children, the remainder escaping in their canoes, and making their way by inland paths in the direction of Pac-kaka-riki, where they ultimately settled. In the course of these several attacks a number of the leading Mua-upoko chiefs were taken prisoners, all of whom except Ra-tu, who became the slave of Te-pehi, were killed, and their bodies, as well as those of the people slain in the assaults, duly devoured. It is matter of note that, notwithstanding the occasional murder of men of the Nga-ti-apa who happened to be found on the south side of the Rangitikei River by the Nga-ti-toa and Nga-ti-awa war-parties, Rau-paraha had up to this time preserved friendly relations with that tribe, some of whom occasionally fought in his ranks. This was chiefly owing to the connection of Rangihaeata with Piki-nga; but events which occurred shortly after the expulsion



PA-TAKA.

of the Mua-upoko from the Horowhenua country led to a rupture of this friendship and to the ultimate complete subjugation of the Nga-ti-apa. It was after the defeat of the former at Wai-kie-kie that the Nga-ti-awa returned to Wai-tara. Although their departure greatly weakened Rau-parahā, he and his people still maintained their settlements on the mainland, and continued their raids against the remnants of the defeated tribes. Amongst the expeditions thus undertaken, one, in which a larger force than usual was engaged, was directed against a *pa* at Pae-kakariki occupied by the Mua-upoko who had fled from Wai-kickie, which was taken after an obstinate struggle, in which many of the occupants were slain, the conquerors remaining in possession for nearly two months for the purpose of consuming their bodies and the stores of provisions they found in the *pa*. They were there suddenly attacked by the Nga-ti-kahu-ngunu from Whangā-nui-a-tara and the surrounding country, and driven upon Wai-kanac with considerable loss. This event, coupled with the threatening attitude assumed by that powerful tribe, and the fact that the remnants of the Mua-upoko, Rangi-tane, and Nga-ti-apa were again collecting in the vicinity of their former settlements, determined Rau-parahā to abandon the mainland, and to withdraw the whole of his people to Kapiti until he could obtain the assistance (which he still confidently expected) of his kindred at Taupo and Maunga-tautari. He had no sooner retired to Kapiti than the Rangi-tane erected a large *pa* at Hotu-iti, on the north side of the Manawatu, within the tract now known as the Awahou Block, where they collected in force, and were joined by three Nga-ti-apa chiefs of note. Rau-parahā, hearing of this, determined to attack them, and he and Rangi-hae-ata marched to Hotu-iti with a well-appointed *taua* (war-party), accompanied by Pikinga, who, on the arrival of the party before the *pa*, was sent into it to direct the Nga-ti-apa chiefs to retire to the district occupied by that tribe on the north side of the Rangi-tikei River. This they declined to do, and Rau-parahā then sent messengers to the Rangi-tane,

offering peace, and desiring that their chiefs should be sent to his camp to settle the terms. Being advised by the Nga-ti-apa chiefs to accept the offer, they sent their own head men to Rau-paraha's quarters, where they were at once ruthlessly slain, and whilst the people in the *pa*, ignorant of this slaughter, and believing that hostilities were suspended, were entirely off their guard, it was rushed by the Nga-ti-toa, and taken after a very feeble resistance, the greater number of the unfortunate people and their families, as well as the three Nga-ti-apa chiefs, being slaughtered and devoured, such prisoners as were taken being removed to Wai-kanac in order to undergo the same fate. After this treacherous affair Rau-paraha and his force returned to Wai-kanac, where they indulged in feasting and rejoicing, little dreaming that any attempt would be made to attack them. It appears, however, that the Nga-ti-apa at Rangitikei, incensed at the slaughter of their three chiefs, determined to revenge their loss, and for this purpose had collected a considerable war-party, which was readily joined by the refugees from Hotu-iti and by a number of Mua-upoko from Horo-whenua. Led by Te-hakeke, they fell upon the Nga-ti-toa at Wai-kanac during the night, killing upwards of sixty of them, including many women and children, amongst the latter being the four daughters of Te-pehi. At the commencement of the attack a canoe was despatched to Kapiti for reinforcements, which were at once sent, and upon their arrival the enemy fled, but without being pursued. In consequence of this attack Rau-paraha and Rangihae-ata became (to use the words of Matene te Whiwhi) "dark in their hearts in regard to Nga-ti-apa," and resolved to spare no efforts to destroy them as well as the remnants of Rangitane and Mua-upoko.

Rau-paraha had become aware of the defeat of Whatanui and the Nga-ti-raukawa in their attempt to reach Kapiti by the east coast, but immediately after the departure of the Nga-ti-awa he had sent emissaries to Taupo in order to again urge upon the chiefs to join him in the occupation

of the country he had conquered. In the meantime, however, a storm was brewing which threatened utterly to destroy him and his people. Ra-tu, the Mua-upoko chief who had been enslaved by Te-pehi, escaped from Kapiti and fled to the Middle Island. Being anxious to avenge the destruction of his tribe, he proceeded to organize an alliance between the tribes occupying the southern shores of Cook Strait and those which held the country from Patea to Rangi-tikei, on the north, and the Nga-ti-kahu-ngunu at Whanga-nui-a-tara and Wai-rarapa, on the south, for the purpose of attacking Rau-paraha with a force which, in point of numbers at least, should be irresistible. In the formation of the desired alliance he was completely successful, and about the end of the fourth year after the first arrival of the Nga-ti-toa nearly two thousand warriors assembled between O-taki and Wai-kanac, consisting of Nga-rauru, from Wai-totara; the people of Pa-tea, Whanganui, Whanga-ehu, Turakina, and Rangi-tikei; the Rangitane of Manawa-tu; and the Nga-ti-kahu-ngunu, Nga-ti-apa, Nga-ti-tu-mata-kokiri, Rangitane, and Nga-ti-huia, from the Middle Island. They were provided with ample means of transport, "the sea on the occasion of their attack," to use the words of my informant, who was present on the occasion, "being covered with canoes, one wing reaching Kapiti from O-taki, whilst the other started almost simultaneously from Wai-kanac." The landing of the warriors composing the right wing was effected about four in the morning; but, the alarm having already been given by the chief Nopera, who had discovered and notified their approach, the invaders were at once attacked by the Nga-ti-toa of Rangatira with great fury, whilst messengers were at the same time despatched to Tai-piri, where Rau-paraha lay with the bulk of his people, to inform him of the invasion. Before he could reach the scene of the conflict, however, the enemy had succeeded in pushing the Nga-ti-toa towards Wai-o-rua, at the northern end of the island. Pokai-tara, who was in command, being desirous of gaining time in order to admit of the arrival of reinforce-

ments, proposed a truce to the enemy, which was granted by Rangi-maire-hau, a Nga-ti-apa chief, by whom they were led, who hoped on his side during the truce to be able to land the rest of his forces, and then effectually to crush the Nga-ti-toa. Shortly after the truce had been agreed to Rau-paraha and his warriors reached the scene of action, and at once renewed the battle with the utmost vigour, and, after a long and sanguinary conflict, completely defeated the invaders with tremendous slaughter, not less than a hundred and seventy dead bodies being left on the beach, whilst numbers were drowned in attempting to reach the canoes that were still at sea. The remainder of the invading force made their way with all speed to Wai-kanae and other points of the coast, where many of them landed, abandoning their canoes to the Nga-ti-toa, who had commenced an immediate pursuit. After the battle Rau-paraha and his people, while they danced, chanted a song of triumph, which was this :—

When will your anger dare ?
When will your power arise ?
Salute your child with your nose.
But how salute him now ?
You will see the rejoicing tide
Of the warriors' coming glee,
And departure of Rongo-ma-whiti.

The result was in every way advantageous to his people, for no further attempt was ever made to dislodge them, whilst they, on the other hand, lost no opportunity of strengthening their position and of wreaking vengeance on the Nga-ti-apa, Rangi-tane, and Mua-upoko, the remnant of whom they ultimately reduced to the condition of the merest tributaries, many of the leading chiefs, including Te-hakeke, becoming slaves. The Nga-ti-toa made incursions into the country on the mainland as far as Turakina, in which numbers of the original inhabitants were killed and eaten or reduced to slavery, and their power was completely broken ; and after Wai-o-rua the Nga-ti-toa and their allies found no enemy capable of checking their movements. The news of the battle having reached Tara-naki with ru-

mours of Rau-paraha's success, Te-puahā, with a detachment of Nga-ti-awa, came down to Kapiti in order to learn the truth of the matter, and, having ascertained how completely Rau-paraha had defeated his enemies, he returned to Tara-naki for the purpose of bringing down a number of his people to join the Nga-ti-toa, as well as to take part in the prosecution of Rau-paraha's further designs. Accordingly he brought from Tara-naki a number of fighting-men, with their families, consisting partly of Nga-ti-awa proper, partly of Nga-ti-hine-tuhi, and partly of Nga-ti-whakātere, being members of a *hāpu* (family tribe) of Nga-ti-raukawa who had escaped from a defeat on the Wanganui River and had incorporated themselves with the Nga-ti-awa. This formed an important accession to the force under Rau-paraha, which received further additions shortly afterwards from Te-ahu-karamu, a Nga-ti-raukawa chief of high rank, who, against the feeling of his people, had determined to join his great Nga-ti-toa kinsman. This chief, having heard from Rau-paraha's emissaries of the difficulties in which he was likely to be placed by the defection of the Nga-ti-awa, had started from Taupo with a hundred and twenty armed men of his own immediate following, and arrived at Kapiti shortly after the battle of Wai-o-rua, and took part in many of the raids upon the original tribes which occurred after that event. After remaining with Rau-paraha for some months he returned to Taupo with part of his followers, where he reported the improved position of Nga-ti-toa, and urged his own section of the tribe to join them. Finding them still unwilling to do so, and being determined to effect his object, he ordered the whole of their houses and stores to be burned down, declaring it to be the will of the *atua* (god), who was angry at their refusal to obey the words of their chief. This being done, the people gave way, and he took the necessary measures for the journey. In the meantime Whata-nui and Te-hēuheu had also determined to visit Rau-paraha in order to inspect the country he had conquered, the former chieftain intending, if it met his approval, to carry out his original design of joining the Nga-

ti-toa in its occupation. In pursuance of this determination they, with a strong force of their own warriors, joined Te-ahu-karamu's party, the whole travelling down the Rangitikei River along the route followed by Te-ahu on his previous journey. During this journey they attacked and killed any of the original inhabitants whom they happened to meet. This migration is known amongst the Nga-ti-raukawa as the *heke whirinui* (thick plait), owing to the fact that the *whiri*, or plaited collars of their mats, were made very large for the journey. Amongst the special events which occurred on the march was the capture of a Nga-ti-apa woman and two children on the south side of the Rangitikei. The unfortunate children were sacrificed during the performance of sacred rites, and the woman, though in the first instance saved by Te-heuheu, who wished to keep her as a slave, was killed and eaten by Tangaru, one of the Nga-ti-raukawa leaders. Shortly after this Ta-whiro, one of the greatest of the Nga-ti-apa chiefs, with two women, were taken prisoners, and the former was put to death with great ceremony and cruelty as *utu* (payment) for the loss of some of Te-heuheu's people who had been killed by the Nga-ti-apa long before; but the women were spared. On the arrival of this *heke* (migration) at Kapiti, Te-heuheu and Whata-nui held a long conference with the Nga-ti-toa chiefs, and Whata-nui was at last persuaded to bring his people down. For this purpose he and Te-heuheu returned to Taupo, some of the party passing across the Manawa-tu Block so as to strike the Rangitikei River inland, whilst the others travelled along the beach to the mouth of that river, intending to join the inland party some distance up. The inland party rested at Ranga-taua, where a female relative of Te-heuheu named Rere-mai, famed for her extreme beauty, died of wounds inflicted upon her during the journey by a stray band of Nga-ti-apa. A great *tangi* was held over her remains, and Te-heuheu caused her head to be preserved, he himself calcining her brains and strewing the ashes over the land, which he declared to be *tapu* for ever. His people were joined by the

party from the beach-road at the junction of the Wai-tuna with the Rangi-tikei, where the chief was presented with three Nga-ti-apa prisoners, who had been taken during the ascent of the river. These were immediately sacrificed to the *manes* of Kere-mai, after which the whole body returned with all speed to Taupo. Before the return of Whata-nui and his people to Kapiti that place had been visited by some European whale-ships, and Rau-paraha at once traded with them for guns and ammunition, giving in exchange dressed flax and various kinds of fresh provisions, including potatoes. Until the arrival of the Nga-ti-toa the potato had been unknown in the Manawa-tu district, but at this time it was extensively cultivated between that place and Tara-naki, and formed one of the staple articles of food of the Natives. Rau-paraha had no sooner obtained a supply of fire-arms and ammunition than he resolved to carry out his long-conceived intention of invading the Middle Island, a design in which he was greatly aided by the capture of the war-canoes which had been abandoned by the allied forces after the battle of Wai-o-rua; but, although he at once made preparations for carrying out his project, he postponed its actual execution until after the return of Whata-nui. Shortly before the visit of the ships with which Rau-paraha had carried on his trade, Te-pehi, observing one passing through Cook Strait, went out to her in a canoe, and, having managed to conceal himself until the canoe had left her, he succeeded ultimately in reaching England, his design being, like that of Hongi, to obtain a supply of fire-arms and ammunition. His visit to England, where he was known under the name of Tu-pai Cupa, evidently a corruption of Te-pehi-kupe, is described in the volume for 1830 of "The Library of Entertaining Knowledge," page 331. We are enabled by means of this incident to fix the dates of some of the principal events in Rau-paraha's career, for we know that it was in 1826 that Te-pehi managed to secrete himself on board the vessel referred to.

CHAPTER VII.

Tari-ao, the star, now mounts on high,
As gnaws the love within my breast
For thee, O Nuku! yet so silent still.
I dream—yet it is but a dream—
I dream I see thee, then awake and see thee not.
Then drip the tears from out mine eyes
As drips the water from the plant *Astelia banksii*.
Then sing, O bird! that I may learn by heart
That cold south wind may carry me afar
To top of Rangi-toto's distant peak,
That I may see the Nga-puhi, and
The Wai-nuku-mamao, and Mori-a-nuku,
To catch the living soul to give me life.

Dirge sung by the dying.

LANDS TAKEN IN WAR, AND HOW GIVEN TO THE TRIBES.

(TRAVERS.)

RAU-PARAHA'S immediate designs were in the meantime somewhat interfered with by a rupture between a section of his people and the Nga-ti-tama under Pu-aha, some fighting taking place, which resulted in loss to both sides; but he at once peremptorily ordered peace to be made, an order which was obeyed by both sides. It seems that this dispute arose out of the occupation of some of the conquered land, which was claimed by both parties; and Wai-tohi, a sister of Rau-paraha, foreseeing that constant disputes were likely to arise from the same cause, more especially when their numbers were increased by the expected arrival of the main body of the Nga-ti-rankawa, unless

there was some definite arrangement as to the division of the country between them, suggested to Rau-paraha that the Nga-ti-awa should all remove to Wai-kanae, and should occupy the land to the south of the Kuku-tanaki Stream, whilst the country from the north bank of that stream as far as the Wanga-chu should be given up to the Nga-ti-raukawa. This suggestion was adopted by all parties, and it was determined that the Nga-ti-raukawa already with Rau-paraha should at once proceed to occupy O-hau, then in the possession of the Nga-ti-awa. Having been assembled for this purpose they were escorted to their new location by Rau-paraha and all the principal chiefs of Ngatitōa, travelling along the beach. On their way up they were feasted by Nga-ti-rahira (a *hapu* of Nga-ti-awa) upon the flesh of black-fish, a large school of which had been driven ashore at low water, where the Natives ingeniously tethered them by their tails with strong flax ropes, killing them as they were wanted for food. The Nga-ti-raukawa having been put into quiet possession of the houses and cultivations of the Nga-ti-awa, the latter removed to Wai-kanae, which continued for some time afterwards to be their principal settlement. The wisdom of Wai-tohi's suggestion above referred to is apparent from the fact that no further land-disputes occurred between the several tribes until the fighting at Horo-whenua, which took place many years afterwards.

Between this event and the date of Whata-nui's return to Kapiti with the main body of his people, a *heke* (migration) composed of a hundred and forty fighting-men, with their families—called the *heke kariri tahi* (migration of one cartridge), from the circumstance of having very little ammunition, and that the warriors armed with muskets had enlarged the touch-holes so as to be enabled to keep up a more rapid fire upon an enemy by saving the trouble of priming—came down from Maunga-tautari under the command of Tara-toa. Whata-nui accompanied this *heke* (migration) for the purpose of conferring with Rau-paraha; but, finding that the chief was absent, he at

once returned to Taupo in order to bring down his people. The constant arrival of these armed bodies, and the manner in which they roamed over the Manawa-tu and Rangi-tikei districts, treating the remnant of the Nga-ti-apa and other original tribes with the greatest rigour, induced the latter to throw themselves upon the hospitality of the Nga-ti-kahu-ngumu at Wai-rarapa. In pursuance of this resolve, some three hundred of them, including women and children, proceeded thither; but, in consequence of a murder, followed by an act of cannibalism, by some of the Rangi-tane upon a Nga-ti-kahu-ngumu man not long before, that tribe not only refused to receive the refugees, but attacked and drove them back with slaughter. The Nga-ti-apa then formally placed themselves at the mercy of Rangi-hae-ata, whose connection, so frequently alluded to, with a chief of their tribe induced him to treat them with leniency, and they were accordingly permitted to live in peace, but in a state of complete subjection. The remnant of the Mua-upoko in like manner sought the protection of Tna-uaina, a chief of the Nga-ti-awa, who agreed to defend them against the long-standing wrath of Rau-paraha; but in vain. It seems that, having been informed by some of the Nga-ti-raukawa that these people were again settling at Papai-tangi and Horo-whenua, Rau-paraha and Rangi-hae-ata, with a war-party of Nga-ti-toa and Nga-ti-raukawa, proceeded thither and attacked them, killing many and taking a number of others prisoners, amongst whom was Tohe-riri, their chief. Tohe-riri's wife composed a lament on the occasion of the death of her husband, which is still recited amongst the Maoris. In this song she reflected on the broken promise of Tna-uaina, who, though very sad at this slaughter, was entirely unable to prevent it. I merely mention this incident here in order to show that lapse of time had in no degree weakened the revengeful feelings of Rau-paraha, and that he considered the *manes* of his murdered children insufficiently appeased by the slaughter of the hundreds whom he had already sacrificed.

In about a year after the visit of Whata-nui with Te-heuhen, the former returned to Kapiti with the main body of his tribe, this migration being known as the *heke mairaro*, or “migration from below,” the north point being always treated by the Maoris as downward. From that time forth for some years parties of the same tribe constantly recruited their countrymen in their settlements on the Manawa-tu, gradually extending their occupation over the whole country between O-taki and Rangī-tikei, although their chief stations were in the Horo-whenua and O-hau districts; whilst the Nga-ti-apa, under the protection of Rangī-hae-ata and Tara-toa, occupied some country on the north of the Rangī-tikei, yielding tribute to both of these chiefs as a condition of their being left in peace.

Not long after the arrival of Whata-nui with the *heke mairaro* Rau-parahā put in execution his long-meditated project of invading and permanently occupying the northern coasts of the Middle Island. His fame as a warrior had reached the ears of Rere-waka, a great chief of the Nga-i-tahu, whose principal settlement was at the Kai-koura Peninsula. This chief had been excessively indignant at the defeat of the allies at Wai-o-rua, and on hearing of the song of triumph chanted by Rau-parahā on that occasion, in which the latter indicated his intention of attacking and subduing the Nga-i-tahu, he had declared “if Rau-parahā dared to set a foot in his country he would rip his belly with a *niho-manga*, or barraconta’s tooth,” a curse which was reported to Rau-parahā by a runaway slave, and which—his memory for small matters being remarkably tenacious—would afford him at any distance of time ample pretext, and, indeed, justification, for attacking Rere-waka and his people. In 1828, having accumulated a considerable quantity of fire-arms and ammunition, he started with three hundred and forty picked warriors, comprising Nga-ti-toa, Nga-ti-awa, Nga-ti-tama, and Nga-ti-raukawa, under Niho, the son of Pehi, Takerei, Kanac, Koihua, and Pu-oho, with other chiefs of note, and first made for Rangī-toto

(D'Urville Island), at the north-east head of Blind Bay. At this time D'Urville Island, the Pelorus and Queen Charlotte Sounds, the Wairau and the Awa-tere, were all occupied by a numerous section of the Rangitane Tribe, which had settled in these places after destroying the Nga-ti-mamoe, some two hundred years before. But, though numerous, and in that sense powerful, so long as their warfare was carried on with the ordinary New Zealand weapons, they were no match for the chosen warriors of Rau-paraha, more particularly when armed with the more deadly European weapons. The consequence was that they were everywhere disastrously defeated, hundreds of them being killed and devoured on the spot, whilst numbers of the prisoners were taken to Kapiti to undergo the same fate, the wretched remnant being kept in slavery by such of their conquerors as settled in the newly-acquired district.

Whilst Rau-paraha was engaged in these operations Pehi (Tu-pai Cupa) returned from England, and at once joined him. Shortly after this the main force divided, a subdivision of the Nga-ti-toa, named the Nga-ti-ra-rua Hapu, under Niho and Takerei; the Puke-tapu and Nga-ti-wai *hapus* of Nga-ti-awa, under Koihua; and the Nga-ti-tama, under Pu-oho, proceeding to Blind and Massacre Bays: whilst Rau-paraha, Pehi, and other chiefs, with three hundred well-armed men, flushed with victory, left Rangitoto for the Kai-koura Peninsula, in order to afford to Rere-waka the opportunity of putting his long-made threat into execution. But the Nga-ti-toa chief felt sure of a comparatively easy victory, for, notwithstanding a great numerical superiority on the part of the enemy, he knew that they were indifferently, if at all, supplied with fire-arms, whilst the great bulk of his own men were well furnished with guns, powder, and ball. In accordance with the well-known habit of the New-Zealanders, Rau-paraha had never forgotten Rere-waka's curse, and he felt elated at the prospect of a revenge which the force at his command rendered almost certain. But, besides this prospect of vengeance,

and the anticipated additional gratification of devouring the bodies of the slain, he expected to acquire large quantities of greenstone weapons and ornaments, in which, as he had been informed by the slave who had reported Rere-waka's foolish boast, the Nga-i-tahu of the Kai-koura and Amuri were especially rich; for, notwithstanding the introduction of fire-arms into their system of warfare, the *mere pounamu*, or greenstone battle-axe, and other implements of war manufactured from that substance, were then, and, indeed, always had been, held in great estimation by the Maori. Rau-paraha longed to add the acquisition of such treasures to the gratification which he would derive from wreaking vengeance upon the Nga-i-tahu chieftain for the insult under which he had so long suffered.

The greenstone, or nephrite, from which the more valuable of the weapons in question are made, is found exclusively on the west coast of the Middle Island. The Nga-i-tahu of Kai-koura and Amuri especially had long been in the habit of sending war-parties across the Island for the purpose of killing and plundering the inhabitants of the district in which it was obtained. During these expeditions large quantities of greenstone, both in rough blocks and in well-fashioned weapons—an art especially known to the west coast Natives—were often obtained if the approach of the invaders was not discovered in time to permit the inhabitants to conceal themselves and their treasures, and it was the accumulated wealth of many years which Rau-paraha expected to acquire in case he should prove victorious in his projected attack upon Rere-waka and his people.

It was not until the morning of the fourth day after leaving D'Urville Island that the war-party reached the Kai-koura Peninsula, and as they had arrived before daylight they anchored a short distance from the shore, in order that they might be enabled at dawn to reconnoitre the position of the enemy before landing. It would appear that the Nga-i-tahus at that time expected a visit from a southern chief of their own tribe with a considerable fol-

lowing, and that on the morning in question, seeing the canoes of Rau-paraha's party at anchor, and not having noticed the direction from which they had come, they mistook them for those of their friends, and large numbers of the people of the *pa* ran down to the shore, shouting the cry of welcome to the supposed visitors, who, at once seeing the advantage which the mistake would afford them in their intended attack, made for the shore with all possible speed, and, having reached it, jumped out of the canoes and immediately commenced the attack. The unfortunate people, being quite unarmed and taken by surprise, endeavoured to escape by retreating towards the *pa*, which in the general confusion was taken without difficulty, some fourteen hundred of the people, including women and children, being killed or taken prisoners, amongst the latter of whom was the chief Rere-waka, whose threat Rau-paraha was then avenging. After remaining for some time, to feast upon the bodies of the slain and to plunder the *pa* of its treasures, the victorious Nga-ti-toa returned with their prisoners to Kapiti, where the greater number of the latter, including Rere-waka himself, were put to death and eaten, the chief being killed with great cruelty on account of the threat which had been the prime cause of the attack. In consequence of this circumstance Rau-paraha named the battle the "Niho-manga," or Battle of the Barracouta-tooth. At the time of this event another section of the Nga-i-tahu Tribe occupied an extensive *pa* called Kai-a-poi, about fourteen miles north of Christchurch, with the inhabitants of which Rau-paraha made up his mind to pick a quarrel at the first convenient opportunity; but he felt that the force he had under his command at Kai-koura was too small for the purpose of any attack upon it, particularly after the enemy had received notice of the fall of Kai-koura, and had had time to make preparations for defence. In the following year, before he had had an opportunity of devising any particular scheme for the purpose of bringing about a quarrel between himself and the Kai-apoi people, he was induced again to attack the rem-

nant of the Nga-i-tahu at Kai-koura, in consequence of an insult put upon Rangihae-ata by a Nga-ti-kahu-ngunu chief named Kekerengu, who, dreading the consequences, had fled across the strait and taken refuge with them. Rau-paraha collected a considerable force of Nga-ti-toa and their allies under his own leadership, with Pehi, Pokai-tara, Rangihae-ata, and other principal chiefs under him, and started for the Wairau, from whence he made his way along the coast to Kai-koura. On his arrival there he found that the *pa* had been evacuated on their approach, the inhabitants flying down the Amuri. They were overtaken by the war-party at a *pa* called O-mihi, where they were attacked and routed with great slaughter, numbers of prisoners being taken. These were left in charge of a detachment, whilst the rest of the force pushed with all speed for Kai-apoi, in order that Rau-paraha might put his design against its inhabitants into execution. The *pa* of that name was situated just within the line of the coast dunes of Pegasus Bay, about a mile to the south of the River Ashley, and was erected upon a promontory about nine or ten acres in extent, which extends into a deep swamp lying between the sand-dunes and the bank of the river. This swamp, which is very deep, nearly surrounds the site of the *pa*, and prevented it from being attacked at any point except in front; and along the line of the front, extending from one branch of the swamp to the other, a distance of about 250 yards, it was defended by a double line of heavy palisading and a deep ditch, with two large outworks, from which a flank-fire could be maintained on any party attempting to scale the palisades. I (Travers) have frequently visited the site of this *pa*, which still exhibits unmistakable evidences of the conflict which took place there, including many relics of the special festivities with which the Maoris invariably celebrated their victories. I was informed that after its fall (which will shortly be fully detailed) the principal defenders threw large numbers of their choicest greenstone weapons and ornaments into the deepest part of the swamp, where they still lie to

reward any enterprising person who will drain it for the purpose of recovering them.

When Rau-paraha and his people arrived at the *pa* they at once opened intercourse with the chiefs, pretending that they had come to seek their friendship, and desired to barter fire-arms and ammunition in exchange for greenstone, in which the people of Kai-apoi, like their kinsfolk at Kai-koura, were extremely rich; but the latter, having been informed by some refugees of the slaughter at O-mihi, distrusted the good intentions of their visitors. In order, however, to remove all pretext for hostilities, they received them with great appearance of cordiality, and treated the chiefs who visited their houses with ostentatious hospitality. Rau-paraha himself, however, could not be induced to enter the *pa*, the wily chief feeling that he had too surely earned the animosity of its inhabitants by the slaughter of their kinsfolk, and therefore could not justly place much trust upon their professions of friendship. It appears, according to the Nga-ti-toa account of the affair, that Pehi, in order to keep up the deception, had carried on a trade with some of the Nga-i-tahu people. A Nga-i-tahu chief having expressed great unwillingness to part with a coveted greenstone weapon, was told by Pehi, in anger, "Why do you, with a crooked tattoo, resist my wishes—you, whose nose will shortly be cut off with a hatchet?" This confirmation from the lips of one of the chiefs in command of the Nga-ti-toa of their preconception of the real designs of Rau-paraha's party, determined the people in the *pa* to strike a blow which would prevent Rau-paraha from further prosecuting his design—at least, at that time; and for this purpose they resolved to kill the chiefs then in the *pa*, amongst whom, besides Pehi, were Pokai-tara, Aratangata, of Nga-ti-rankawa, and others of note. Pokai-tara had taken to wife from amongst the prisoners at Kai-koura the daughter of Ro-nga-tara, one of the Nga-i-tahu chiefs then in the *pa*, and, having been invited to the house of the latter under pretext of receiving a present of green-



HOROMONA (*Blind chief of Wai-kato*).

stone, proceeded thither without suspicion of foul play. As he stooped to enter the house the old chief Ro-nga-tara took hold of his mat, saying, "Welcome, welcome, my daughter's lord," at the same time killing him by a blow on the head with the greenstone club which he expected to have received as a gift. The death of Pokai-tara was the signal for a general slaughter of the Nga-ti-toa chiefs, who were at once despatched, their bodies being destined to the *umus* (ovens) of their murderers. The slaughter of his uncle (Pehi) and of so many of his leading chiefs was a severe blow to Rau-paraha, who, with the rest of his party, at once fell back on O-mihi, where he reunited his forces. In part revenge for the murder he at once slew all the prisoners, and, after devouring their bodies, returned to the Wairau, from whence they crossed over to Kapiti.

The Nga-i-tahu account of the origin of the quarrel is different: "Had the defeat of the people at this land been equal to that of the people of Rangī-tikei and Manawa-tu by Rau-paraha and Nga-ti-raukawa, where the people were killed and the land taken possession of, and has been kept up to this time, then it would have been right that we should suffer the loss of our land. But, as to the defeat of the Natives at Kai-apoi, we consider that it is very clear that the battles in which the Kai-apoi Natives were defeated were not followed up by occupation on the part of the victors. According to our view, the killing of the Kai-apoi Natives was caused by the Rangī-tane, who said that Rau-paraha was to be killed with a stick used for beating fern-root. He then attacked the Rangī-tane, and defeated them. When Rere-waka heard that his relatives had been slain he said that he would rip Rau-paraha's belly up with the tooth of a barracouta. It was through that that this evil visited this place. Rere-waka was living amongst the people of Kai-apoi when he said that. Rau-paraha should have killed that man, for he was the cause of the crime: he spared him, but killed the descendants of Tu-te-a-huka. O friends! the men of Kai-apoi were in deep distress on account of the killing of their relatives at

Kai-koura and at O-mihi. Now, these two *pas* were destroyed by Rau-paraha; then Nga-ti-tu-te-a-huka and Nga-ti-hika-wai-kura, the people of Kai-apoi, bewailed their defeat. Rau-paraha should have borne in mind that the flesh of our relatives was still sticking to his teeth, and he should have gone away and left it to us to seek payment for our dead after him. But he did not: he came to Kai-apoi. When he came the old chiefs of Kai-apoi wished to make peace, and sent Tama-i-hara-nui to Rau-paraha. On their meeting they made peace, and the talk of Tama-i-hara-nui and Pehi was good. After Tama-i-hara-nui had started to come back Rau-paraha went to another *pa* of ours, called Tua-hiwi, and there sought for the grandmother of Tama-i-hara-nui. They dug her body up and ate it, all decomposed as it was. Tama-i-hara-nui was greatly distressed, and threatened to kill the war-party of Rau-paraha. Then his elder relatives, the great chiefs of Kai-apoi, said to him, 'O son! do not, lest further evil follow in your footsteps.' He replied, 'It would not have mattered had I been away when this decomposed body was eaten, but, as it is, it has taken place in my very presence.' Well, as the chief gave the word, Pehi, a great chief of Nga-ti-toa, and others were killed. Then Rau-paraha went away."

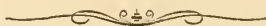
Such is the Nga-i-tahu account of the origin of the quarrel. It will be thought strange that Rau-paraha did not, without seeking any pretence for the act, attack the *pa* in force; but to have done so would have been a violation of Maori etiquette in matters relating to war. He had taken vengeance for the threat of Rere-waka, and it was for the relatives of the latter to strike the next blow, which it appears they were unwilling to do, dreading the very results which afterwards followed in revenge for the killing of Pehi.

Rau-paraha brooded much over this murder of his relative, who, having accepted a secondary position in the tribe, no longer excited his jealousy, and had greatly assisted him as a wise counsellor and valiant leader. After

full consultation with the other chiefs of the tribe, he resolved that his revenge should be carried out by an act as treacherous as that by which the death of Pehi and his companions had been brought about; and, whilst still revolving in his mind the best means of accomplishing this design, a European vessel arrived at Kapiti from Sydney, after having passed through Foveaux Strait and visited the Auckland Islands for the purpose of leaving a party of sealers at the latter place. Among the passengers by this vessel was Hohepa Tama-i-hengia (who lately died at Porirua), a near relative of Rau-paraha, who on reaching Foveaux Strait had heard of the murder of Pehi and his companions from the Maoris there. Hohepa himself at once conceived the project of seizing and killing some of the Nga-i-tahu chiefs in *utu* (payment) for their death, and entered into arrangements with the master of the vessel to proceed to Akaroa for that purpose. This plan, however, having become known to some European passengers who were about to join a whaling party in Queen Charlotte Sound, they dissuaded the master from carrying it into effect, and the vessel proceeded direct to Kapiti. Hohepa communicated his design to Rau-paraha, who determined to follow it out on the first convenient opportunity. Some time after the departure of this vessel the English brig "Elizabeth" arrived at Kapiti. This vessel was commanded by a person named Stewart, to whom Rau-paraha offered a large cargo of flax if he would carry him and a chosen party of warriors to Akaroa for the purpose of seizing Tania-i-hara-nui, the principal chief of the Nga-i-tahu, who had been present at Kai-apoi at the time of the murder of Pehi, and had, indeed, taken an active part in counselling it.

Stewart assented to the proposal, and conveyed Rau-paraha and his warriors to Aka-roa (Haka-roa), where the European scoundrel, at the instigation of his charterer, opened communication with the unsuspecting Tama-i-hara-nui, and ultimately induced him, with his wife and daughter, by the promise of some guns and powder, to come on board, where

he was at once seized by Rau-paraha, who with his men had up to this time remained concealed in the hold of the vessel. Having bound the captured chief, they remained quiet until nightfall, and then, landing in the ship's boats, attacked the Nga-i-tahu in their *pa*, of whom they killed large numbers. The bodies of the slain were taken on board the vessel, which at once set sail for Kapiti. On the passage up the successful *taua* (war-party) feasted on these bodies, using the ship's coppers for cooking them. It may be that when Stewart engaged his vessel for this expedition he was not made aware of the intentions of Rau-paraha, or did not foresee the results which followed, whilst he was certainly unable to prevent the atrocities which were perpetrated on board of her; but his name will always be infamous for his connection with this atrocious affair. It appears that the unfortunate Tama-i-hara-nui attempted to commit suicide, in consequence of which he was chained in the cabin, but, his hands being free, he managed to strangle his daughter and to push her body through one of the after-ports, in order to save her from the indignities to which she would be subjected by her ruthless captors; but he himself was taken alive to Kapiti, where he was delivered over to the widows of Pehi, who subjected him to frightful tortures, until at length he was put out of his misery by a red-hot ramrod being passed through his neck.



CHAPTER VIII.

Stretch forth, stretch forth to-day and to-morrow,
Lest evil come. The days of old have come again,
And I by all am evil spoken of.
But, O Nga-rangi! go to the spirit-world,
And hear what ghosts there speak of now.
A stranger is now here and waits within the house,
Yet you shall be as he who stands
In midst of *kumara*-crop or breeze on ocean-coast,
While laugh of god is shaking him with glee
High up in sky with gentle wafting breeze.

A love-song and dirge of woe.

ATTACK ON PA AT KAI-APOI.

(TRAVERS.)

It may seem strange that Rau-paraha did not at once take the bolder and more manly course of attacking the Nga-i-tahu at Kai-apoi in the ordinary way of warfare for the purpose of avenging the murder of Pehi and his brother chiefs; but his son says that the course he adopted was strictly *tika* (right), or, in other words, in accordance with Maori etiquette in such matters, and any other line of action would not properly have met the exigencies of the case. In about a year after the capture of Tama-i-haranui Rau-paraha determined to attack the great *pa* at Kai-apoi. For this purpose he assembled a large force, comprising Nga-ti-toa, Nga-ti-awa, and Nga-ti-rankawa, part of whom made their way through the Wairau Gorge and the Hammer Plains to the Wai-para River, which flows into the sea near the north head of Pegasus Bay, whilst he with the main body of his forces passed over to the east coast,

through the country now occupied by Messrs. Clifford and Weld, and from thence down that coast to the mouth of the Wai-para, where they were joined by the inland party.

After the junction of the two bodies Rau-paraha proceeded at once to Kai-apoi for the purpose of attacking the *pa*. The Nga-i-tahu were evidently quite unprepared for this fresh invasion, a large number of their warriors being absent at Port Cooper, whither they had accompanied Tai-aroa (father of the present member of the House of Representatives of that name), who was then the leading chief of that portion of their tribe which occupied the country in the neighbourhood of the present site of Dunedin, and who was returning home after a visit to his kinsfolk at Kai-apoi. Others of the people were engaged in their cultivations outside the *pa*, which was, in fact, only occupied by a small number of able-bodied warriors and a few of the older men, and some women and children. So carefully had Rau-paraha concealed the approach of his war-party that the first intimation which the inhabitants of the *pa* received of it was the sound of the firing as his force attacked the people in the cultivations, and the cries of the dying and wounded; and they had barely time to close the gates of the outworks and to man the line of defences before a number of the enemy appeared in front of it. The Nga-ti-toa at once sprang to the assault, hoping to carry the defences by a *coup de main*, but were repulsed with some slaughter; and, after renewing the attempt and finding them too strong to be thus overcome, they determined to commence a regular siege. For that purpose they intrenched themselves on the ground in front of the *pa*, at the same time occupying some sand-hills which commanded it on the eastern side, but from which it is separated by a branch of the great swamp before referred to. In the meantime some of the Nga-i-tahu who had escaped from the first attack, favoured in so doing by their intimate knowledge of the line of swamps which occupies the intervals between the sand-dunes and the sea-coast as far as Banks Peninsula, managed to reach Port

Cooper, where they informed their people of the attack upon the *pa*, arriving there in time to stop Tai-aroa and those who were about to accompany him to Otago (O-takou—red ochre). After collecting reinforcements from the villages on the peninsula, Tai-aroa and his forces made their way along the coast-line as far as the Wai-makariri, availing themselves of the swamps above referred to for the purpose of concealing their march from any detached parties of the Nga-ti-toa. On reaching the Wai-makariri they crossed it on rafts—commonly called *mokihi* [*moki*] by the Natives—made of dried stalks of the *Phormium tenax*, and concealed themselves until dark. Finding the hostile forces encamped along the front of the *pa*, and warned by their watch-fires that they were on the alert, they determined to ford the swamp at a narrow point on its western side, and to enter through an outwork erected there, that being the only point along the line of the swamp which was at all weak. Using the utmost caution in their approach to this point, they succeeded in reaching it without having attracted the notice of the besiegers, and at once plunged into the swamp, trusting to be able to struggle through it and to enter the *pa* without being attacked by the Nga-ti-toa. Knowing, however, that the defenders would also be on the alert, they shouted the name of Tai-aroa as they plunged into the water, in the hope that their friends would recognise their voices and take the necessary steps to admit them; but the latter, believing it to be a *ruse* of the Nga-ti-toa, opened fire upon them, which was kept up vigorously for some time. The error having at last been discovered, and little damage having fortunately been done, the main body of the warriors were admitted into the *pa*, to the great joy of the handful of people by whom, up to that time, the defence had been maintained. The siege-operations were, however, in but a slight degree affected by this accession of strength to the besieged, for, although the Nga-i-tahu made frequent sorties against the works of the Nga-ti-toa, these experienced warriors held their position without difficulty, and repulsed

these attacks with loss to the assailants. The Nga-i-tahu, dispirited by their failures, soon abandoned these tactics, and, trusting in the impregnable nature of the *pa*, confined themselves to purely defensive operations. At the time the siege commenced the *pa* was well provisioned, besides which the lagoon yielded large supplies of eels, so that the defenders ran little risk of being obliged to surrender on account of famine, whilst the besiegers, on the other hand, were compelled to depend on foraging-parties for supplies, and frequently ran short of provisions. Indeed, the difficulty of feeding the men was the chief cause which led to a plan of attack then adopted. A council of war having been held, it was determined to sap up to the two outworks, and as soon as the head of the sap had been carried up to them to pile up in front of them immense quantities of dried brushwood, which were to be set on fire when the wind blew in the direction of the *pa*, and to rush it so soon as the palisading had been burned down. This plan was carried out, and the two lines of sap exist to this day, and are as well carried out as if done by the most experienced European engineers. At first Rau-paraha suffered considerable loss, for the enemy, foreseeing that the *pa* must be taken if this plan of operation was successfully carried out, made the most strenuous efforts to prevent it; but, having been defeated in every encounter, and Rau-paraha having taken precautions to prevent future loss, they allowed the saps to be pushed close up to the outworks. So soon as the besiegers had piled the brushwood in position it was fired by the people of the *pa*, the wind at the time blowing from the north-west; but, a sudden change occurring, both the outworks, as well as the general line of defences, were soon enveloped in a mass of flame and smoke, from which the defenders were compelled to retreat. When the palisading had been destroyed the Nga-ti-toa rushed through the burning ruins, and a general massacre ensued. Many endeavoured to escape by swimming across the lagoon, and some few succeeded in

doing so, whilst others were intercepted by bodies of Nga-ti-toa detached for that purpose. The slaughter was tremendous, whilst numbers of prisoners fell into the hands of the victors. Some conception may be formed of the numbers slain and eaten from the fact that some time after the settlement of Canterbury the Rev. Mr. Raven, incumbent of Woodend, near the site of the *pa* in question, collected many cartloads of their bones and buried them in a mound on the side of the main road from the present town of Kai-apoi to the north.

Having thus captured the main stronghold of the Nga-i-tahu, Rau-paraha sent detached parties of his warriors to scour the plains as far south as the Rakaia, as well as to ravage the villages on the peninsula, by whom hundreds of the unfortunate people were slaughtered; after which he made his way back to the shores of Cook Strait, and from thence to Kapiti, laden with spoil, and accompanied by large numbers of captives, some of whom were kept in slavery, whilst others were used in the ordinary manner in the festivities by which his triumph was celebrated.

Rau-paraha, having completed his design of conquering the Middle Island, next turned his attention, at the earnest request of Nga-ti-raukawa, to avenging a defeat which the latter had sustained some time previously at the hands of the tribes occupying the line of the Whanga-nui River. In this defeat only a few of the chiefs had escaped the general slaughter, amongst whom were Te-puke and his younger brother Te-ao, both of whom succeeded in making their way to Kapiti. In consequence of this resolution a war-party numbering nearly a thousand fighting-men, under the most distinguished chiefs of the three tribes then united under the general leadership of Rau-paraha, was despatched to lay siege to Putiki-whara-nui, a great *pa* of the Whanga-nui, which was occupied and defended by nearly double the number of the attacking force. The siege lasted upwards of two months, during which many sorties were made; but the besiegers maintained their

ground, and ultimately carried the works by assault, slaughtering an immense number of the enemy. Tu-roa and Hori-te-anaua (lately known as Hori Kingi), the head chiefs, however, escaped ; but the fact that no attempt was ever made to avenge this serious disaster is of itself the strongest evidence of the power of Rau-paraha and his allies, and of the absurdity of supposing that his occupation of the country he had conquered could for a moment have been disturbed by the remnant of the Nga-ti-apa, Rangitane, and Mua-upoko tribes which had still escaped the general destruction of their people. Soon after the year 1835 the great body of the Nga-ti-awa, under the chiefs Tepuni, Whare-pouri, Wi Tako, and others, and accompanied by numbers of the Tara-naki and Nga-ti-rua-nui tribes, came down the coast, many of them settling around and to the southward of Wai-kanae, whilst others took possession of Port Nicholson and the Hutt country, from which they drove the section of the Nga-ti-kahu-ngunu which up to this time had occupied those districts. This migration took place after the destruction of the great Nga-ti-awa *pa* of Puke-rangiora, inland of the Wai-tara.

Many years before this event the Waikato tribes, under Te-wherowhero and Tai-porutu (father of Waha-roa and grandfather of William Thompson Tarapipi, so celebrated in connection with our own Waikato wars), had suffered severely at the hands of the Nga-ti-tama, under the leadership of Kaeaea, by whom Tai-porutu was crucified in the gateway of a *pa* defended by this ruthless warrior. It was from this circumstance that Waha-roa took his name, which signifies the large gateway of a *pa*. This defeat, as well as that which they had suffered at the hands of Rau-paraha and his allies during the migration of the Nga-ti-toa from Kawhia, rankled in their minds, and in one of the intervals of the wars of Waha-roa against the Nga-ti-maru, he and Te-wherowhero concerted a campaign against the Nga-ti-awa, to be carried even into the midst of their own country and directed against their principal stronghold. The *pa* was defended by a large number of warriors, and

withstood for many months the most vigorous assaults, only falling at last after the unfortunate inhabitants had suffered much from famine. When taken, hundreds of prisoners fell into the hands of the victors, and it is related of Te-wherowhero that upwards of two hundred and fifty of them were slain with his own hands, in order that they might be prepared for the ovens. As he sat on the ground after the assault the unfortunate wretches were one by one placed alongside of him, their heads within his reach, and he despatched them successively by a single blow on the skull with a celebrated *mere pounamu*, now in the possession of his son, Matutaera Tawhi-ao. After killing this great number he threw the *mere* down, exclaiming, "I am tired: let the rest live," and accordingly their lives were spared, but they were kept in slavery until some time after the establishment of the European settlement of New Plymouth.

The heavy blow thus inflicted upon the tribe, and the fear of complete annihilation, determined those who still remained to join Rau-paraha and the Nga-ti-raukawa, whose forces, thus increased, would be more than a match for any war-party which the Waikatos could bring against them, even if the chiefs of the latter tribes felt disposed to carry hostilities into Rau-paraha's country. Shortly after the arrival of the Nga-ti-awa on the coast they formed the design of taking possession of a large part of the country occupied by the Nga-ti-raukawa, and particularly that in the neighbourhood and to the north of O-taki. There was dissension amongst the Nga-ti-toa themselves, a portion of them taking part with the Nga-ti-awa, out of jealousy at some apparent favouritism extended by Rau-paraha to the great Nga-ti-awa chieftains, and more particularly to Whata-nui, whose relationship to Rau-paraha, together with his high character as a chief and warrior, gave him great influence with the latter. The immediate cause of the fight was a robbery committed by a party of Nga-ti-rua-nui, who were caught by the Nga-ti-raukawa in the very act of plundering their potato-pits near Wai-kawa. A

conflict at once took place, in which a leading chief of the Nga-ti-rua-nui, named Tawhaki, was killed; and this led to hostilities being carried on between the two tribes at various points on the line of their settlements between Manawa-tu and Wai-kanac. This state of affairs continued for a considerable time, the forces engaged on each side being numerous and well armed, the result being that large numbers were killed on both sides. Soon after this civil war had commenced Rau-paraha, who at once saw the disastrous results which must follow from it, sent messengers to Te-heuheu, urging that chief to bring down a force sufficiently strong to enable him to crush the Nga-ti-rua-nui, who were the most turbulent of the insurgents. With great satisfaction he received intimation from Te-heuheu of his intention to bring a large force to his aid; and, in effect, within two or three months after the commencement of hostilities, that chief, accompanied by other chiefs of note from Maunga-tautari and Taupo, amongst whom were Ta-riki and Tao-nui, reached O-taki with nearly eight hundred well-armed fighting-men. No sooner had they arrived than they proceeded to attack the Nga-ti-awa at Horo-whenua, a *pa* close to the O-taki River. But even with this great accession to Rau-paraha's forces the contest raged for several months with varying success, the slaughter in some instances being very great. In one of the battles Papaka, a favourite brother of Te-heuheu, was killed, and in another Te-tipi, a son of Rau-paraha.

At length a great battle was fought at Paka-kutu, in which the Nga-ti-rua-nui were defeated with serious loss, their chief Taka-rangi being killed and their *pa* taken. This battle put an end to the war, for soon afterwards the whole of the leading chiefs on both sides met, and upon the advice and urgent entreaty of Te-heuheu and Whata-nui a peace was made, which was not again broken until the fighting at Kiri-ti-tonga, which took place on the day before the arrival of the "Tory." Immediately after peace had been solemnly ratified the parties divided, the Nga-ti-raukawa proceeding to reoccupy their former settlements

around O-hau and Horo-whenua, and also the district between the Manawa-tu and Rangi-tikei Rivers, whilst the Nga-ti-awa retired below Wai-kanae, occupying the various points, including Port Nicholson, in which they were ultimately found by the agents of the New Zealand Company. Rau-parahā, however, was so much grieved at what had taken place, and more particularly at the defection of that part of his own tribe which had joined the Nga-ti-awa during the recent struggle, that he determined to accompany Te-henheu back to Maunga-tantari, and settle there for the remainder of his days. In pursuance of this resolve he collected his more immediate followers and proceeded as far as O-hau, where, however, he was overtaken by messengers from O-taki and Kapiti, urging him to abandon his resolution and to remain with his people. In this request they were joined by Te-henheu, and after much discussion and persuasion he consented to their request, returning to Kapiti, after taking leave of his great ally.

During the intervals of rest between his various more important undertakings, Rau-parahā was ever mindful of the treacherous attempt of the Mua-upoko to murder him, and of the actual slaughter of his children, and had unceasingly persecuted the remnant of this tribe, until at last they, as well as the Nga-ti-apa and Rangi-tane, sought the protection of Te-whata-nui. In the words of Te Kepa Rangi-hiwi-nui (better known as Major Kemp), son of Tanguru, one of the chiefs of the Mua-upoko who had been concerned in the murder, "Whata-nui took them under his protection, and promised that nothing should reach them but the rain from heaven"—meaning that he would stand between them and the long-nursed and ever-burning wrath of Rau-parahā. The latter unwillingly yielded to the wishes of his great kinsman, and from that time ceased directly to molest these unfortunate people, who were suffered again to occupy part of their original territory in the neighbourhood of Lake Horo-whenua—not as a tribe, however, but simply in the character of

tributaries, if not actual slaves, to Whata-nui. In the words of Matene te Whiwhi, "Rau-paraha was anxious to exterminate Mua-upoko, but Whata-nui interfered. Some had been taken prisoners, but others were living dispersed in the mountains. When they came to Horo-whenua they came like wild dogs. If they had been seen they would have been caught and killed. There was one there, a woman of rank, whose possessions had covered all O-taki, and who had been a slave of mine. She was the wife of Te-kuku. They had been taken, but not killed." But it is clear, nevertheless, that, although Rau-paraha refrained from directly molesting them, he was not unwilling to join in any indirect attempt to exterminate them, for we find that on one occasion Wi Tako, in conjunction with some of the Nga-ti-toa chiefs, having been instigated by Rau-paraha to do so, invited the whole Mua-upoko people to a great feast to be held at O-hariu—upon some one of the numerous pretexts which the Maoris knew so well how to use for engaging in festivities, it having been arranged beforehand that these guests should all be murdered and eaten. The bait took, notwithstanding the advice of Whata-nui, who, distrusting the reasons assigned for the festival, cautioned the Mua-upoko not to attend, predicting some disaster to them. Notwithstanding this caution, upwards of a hundred and fifty attended the festival, all of whom were slaughtered, and their bodies duly consigned to the ovens; but this was the last great act of slaughter of the kind which took place.

Shortly after the close of the civil war a section of the Nga-ti-awa Tribe, known as the Nga-ti-mutunga, which had taken up their quarters in Port Nicholson, chartered [another account says "made the captain, through fear of the Maoris seizing the vessel, take them with all their war-weapons in"] the English brig "Rodney" to the Chatham Islands, which had been reported to them by a member of their *hapu* (family tribe), who had visited the islands in a whaling-ship, as being thickly peopled with an unwarlike and plump-looking race, who would fall an easy prey to

such experienced warriors as his own people. This occurred about the year 1836; and within less than two years after the expedition reached the islands the aboriginal inhabitants were reduced from fifteen hundred to less than two hundred people, the greater number having been devoured by their conquerors. In one of the cases of the Wellington Museum may be seen a bone spear, which formerly belonged to Moku-ngatata, one of the leading chiefs of the Nga-ti-mutunga, who was known to have lived for a considerable time almost exclusively on the flesh of young children, as many as six of them being sometimes cooked in order to feast himself and his friends.

Harking back to the division of Rau-paraha's forces just before he left D'Urville Island for the purpose of attacking the Kai-koura Pa, that portion which remained, under the leadership of Niho, Takerei, Koihua, and Pu-oho, proceeded to attack the settlements of the Rangitane and Nga-ti-apa in Blind and Massacre Bays, which they entirely destroyed. Koihua settled near Pa-kawan, in Massacre Bay. Strange to say, his love for greenstone was so great that, even after he and his wife had reached a very advanced age, they travelled down the west coast in 1858, then a very arduous task, and brought back a large rough slab of that substance, which they proceeded diligently to reduce to the form of a *mere*. Niho and Takerei, leaving Koihua in Massacre Bay at the time of their original incursion, proceeded down the coast as far as the Hoki-tika River, killing and taking prisoners nearly all the existing inhabitants. Amongst the prisoners was Tu-hurn, who was afterwards ransomed by the Nga-i-tahu for a celebrated *mere* called Kai-kaohi, now in the possession of the descendants of Matenga Te-au-pouri. Niho and Takerei settled at the mouth of the Grey, whilst detached parties occupied various points along the coast, both to the north and south of that river.

In November in 1839 a battle was fought near Wai-kanac between large forces of the Nga-ti-awa on the one side, and of Nga-ti-rau-kawa on the other. This

fight is commonly known as the Kiri-ti-tonga (restrained feelings burst forth), and was caused by the renewal, at the funeral obsequies of Rau-paraha's sister Wai-tohi, of the land-feuds between the two tribes. The forces engaged were large, and the killed on both sides numbered nearly eighty, whilst considerable numbers were wounded. Rau-paraha himself took no part in the battle, reaching the scene of action after the repulse of the Nga-ti-raukawa, and narrowly escaping death by swimming off to his canoe, his retreat being covered by a vigorous rally on the part of his allies. This was the last contest which occurred between the Natives along the coast in question, the arrival of the European settlers having entirely changed the aspect of affairs.

CHAPTER IX.

How keen my love for thee is felt,
And ever lives within my breast,
As o'er thy kindly acts I think !
Yes, O my bird in distant sky !
I love thee still, though booming wing,
Bear thee to distance far from me,
To Wai-oti-atu Mountain-range.
But, oh ! thy spirit must come back to me
(Though thou art doomed by wizard's power),
And visit this thy land and home,
Like hawk come from the daylight sky,
And pass the path so often trod
By thine own tribe and me.

Dirge sung for the dead.

A MAORI RELIC.

(NGA-I-TAHU.)

SOME Europeans were ploughing land not far from the O-takou (red ochre) Heads (1879), and found a *tiki* made of greenstone, which was a very ancient one. In years long past a fight between some Europeans and Maoris was fought there, many of whom on each side were killed, and maybe the *tiki* now found belonged to some of the Maoris who fell in that fight.

RAU-PARAHA AND HIS ACTS. (NGA-TI-MAU.)

Rau-paraha's first expedition to Roto-kakahi, with a hundred and forty men, was to kill the chief Te-waero (plume made of the hair of the Maori dog's tail) and his people of Nga-puhi, who had gone to Taupo and Roto-a-ira. Te-kore-rangi (the tuncless) tried to kill Rau-paraha ; but a friendly

chief concealed him in his *rua kai* (food-store) and aided his escape. From Whanga-nui he returned to Kawhia, where he obtained the aid of Tu-whare and his tribe. Tu-whare until his death became the leader of the party. They came on a war-expedition, and encamped on the north head of Whanga-nui and stayed a month there, making *moki* at the Lake Koko-huia. They went as far as Wai-rarapa and killed the chief of that place, called Te-rori (stagger). Tu-whare noticed the wreck of a ship in Cook Strait, and counselled Rau-paraha to take the land and permanently settle there, as he saw it was a place likely to be frequented by Europeans, and would make him great. Before, they merely fought to obtain plunder. Rau-paraha agreed to this advice. On their return to Kawhia they passed through Tara-naki and fought the Natives there. They stayed at Tihoi and came to Whanga-nui ostensibly as friends. They went on to O-hau, where Rau-paraha murdered several of the Horo-whenua Natives. This was the beginning of his wars. He also went to Manawa-tu and killed some Natives there, and returned to O-hau. The Horo-whenua people brought him a present of food, and he killed the bearers of this; then the people of that place and the Nga-ti-moa-upoko brought a *taua* (war-party) of three hundred against him, and took him by surprise, and killed a hundred of his people, and he fled to Wai-kanae. The Nga-ti-apa slew many of his people at Wai-mea, including the daughter of Pehi, who was cooked, and carried in a *taha* (calabash) to Whanga-nui. Rau-paraha and his men had guns and ammunition; hence their power. In one of the battles the gun of Rau-paraha was taken by Paora Turanga-pito. Three thousand people of all the coast collected and went to attack Rau-paraha. When they reached Wai-mea Tu-roa gave a hatchet to Turanga-pito to go and kill Rau-paraha. A song was sung on the occasion to incite the murderer. The battle was fought on the Kapiti Island, and the three thousand were conquered. Rangi-ma-iri-hau (the day the offering was made to the gods), a chief, went to Rangi-hae-

ata, expecting to be spared, as Rangi-hae-ata was a relative of his by marriage; but Rangi-hae-ata threw him on a fire and roasted him alive. Being victorious, Rangi-hae-ata made peace. Pehi went to England. Rau-paraha eventually destroyed Te-moa-upoko; and the Nga-ti-tai went to fight against Whanga-nui. They did not fight there, but returned and fought at Rangi-tikei. Again Rau-paraha went to fight at Whanga-nui, and a Nga-ti-raukawa chief was killed, and Rau-paraha was very indignant. Europeans increased and gave power to Rau-paraha. Te-heuheu collected food and brought it as a present to Rau-paraha. All the tribes now began to work for him in cultivating food, and he reaped all the benefits of the intercourse with Europeans, and became the channel by which the Maoris obtained European goods, such as rum, powder, and guns, and thus Rau-paraha became very great, and all the tribes but Nga-ti-rua-nui and Tara-naki sought his friendship. Whata-nui's *taua* (war-party) slew Nga-ti-rua-ka at Rangi-po. Rau-paraha fought against those in the Putiki Pa, and killed a hundred. Then a *taua* from Whanga-nui came against Paka-kutu. This *pa* was taken and Rau-paraha was surrounded, but escaped. Pehi returned with guns from England. Kekereru, the good-looking chief, and great favourite of Rangi-hae-ata, was killed by the Nga-i-tahu. Rangi-hae-ata sought *utu* (revenge), and killed all he could take of the tribe. Tama-i-hara-nui, the friend of Pehi, murdered Pehi in his *pa* at Waha-raupo when Pehi was his guest, with forty of his friends. Rau-paraha fled, and reached Kapiti; met Stewart, and got his vessel to go to Waha-raupo. Tu-te-o-nuku, son of Tama-i-hara-nui, went to the Nga-i-tahu, to Tiaki-tai (Bloody Jack), and enlisted him and his people; and while Rau-paraha was engaged snaring the duck *putangitangi* at Ka-pare-te-hau Lake, the enemy came and surprised Rau-paraha and his party. All the canoes were drawn up except one. Rau-paraha and forty men, women, and children rushed into this canoe and put to sea. There being too many in the canoe, Rau-paraha made all the women and children, and some of the men, jump overboard,

and those who refused to jump overboard he threw into the sea. Rau-paraha thus escaped.

RAU-PARAHA AND HIS ACTS. (NGA-TI-HAU.)

When Rau-paraha was a young man he went with his followers to Roto-rua, and on their arrival there found that a body of Nga-puhi people, under the chief Te-waero (hairs of a Maori dog's tail), had come there to exchange some productions of the Nga-puhi for mats made by the Arawa people. Rau-paraha attacked these Nga-puhi visitors and killed one hundred and four of them, but to save the life of Te-waero a Roto-rua chief hid him in a kumara-pit in which the *kumara* crop was stored.

Rau-paraha then went to Taupo and Roto-a-ira (lake of *ira*—freckle), Whanga-nui, and on to Kawhia. On his arrival at Kawhia he found the chief Tu-whare and his tribe awaiting his return. These were asked by Rau-paraha to join him, and Rau-paraha would be leader in any expedition in which they might go against other tribes. Rau-paraha and his force proceeded south to Whanga-nui, and at the entrance to that river were detained one month; and, as they could not cross for want of canoes, they had to make a lot of *moki*, the materials for which they obtained in the Koko-huia (noise of the *huia* bird) Lake. Having made the *moki*, they crossed the river, and went as far as Wai-rarapa, of which place they killed the people and their chief called Te-rori (the giddy).

Tu-whare saw the remains of a wreck on the Wai-rarapa beach, and said to Rau-paraha, "Rau-paraha, this is a good land for you to occupy as your home, with your tribe. It is the place to which the Europeans come, and by the Europeans you can become great, and from them you can obtain property, and then you will not use your weapons of war to gain goods in battle." Rau-paraha agreed to what Tu-whare had said.

From Wai-rarapa Rau-paraha and his force went back by way of Tara-naki, attacking every tribe on their route, and stayed at Ti-hoi (make the middle of a mat larger in

weaving it); but after a time they returned to Whanganui. This time they came as visitors, not as a war-party, and went on to O-hau; but at that place they murdered some of the Horo-whenua people, which was the first act of war by Rau-paraha on the tribes of that district. From O-hau he went to Manawa-tu, where he killed the people who occupied that locality, and returned to O-hau, where he was met by a body of people who had come to bring provisions for him from the Horo-whenua tribes; but he killed those who brought the present to him, and a war-party of three hundred men of the Moa-upoko (*moa*-head) Tribe came secretly to attack him, and succeeded in killing one hundred of his people; and he fled towards Wai-kanac, where, at Wai-mea, he was attacked by the Nga-ti-apa, who killed many of Rau-paraha's people, including the daughter of Te-pehi. The body of the latter was cooked, and carried in a calabash to Whanganui.

Rau-paraha and his people had guns, and hence he and his tribe held a supreme power over the tribes who had nothing but their old Maori weapons of war.

Rau-paraha now attacked the tribes of the Whanganui, but in the battle his gun was captured by a Whanganui chief called Turanga-pito (stand at the end). All the Whanganui tribes engaged in this war. When these tribes assembled they proceeded to Wai-mea, where Tu-roa (stand long) took a hatchet, and, after singing a song, presented the hatchet to Turanga-pito, enjoining him to take it, and with it go and kill Rau-paraha. When this assembly of tribes arrived at the Island of Kapiti they attacked Rau-paraha; but some of them were killed, and one chief of their host called Rangi-ma-iri-hau (day of offering the scalp of the dead to the gods), was taken prisoner. When he was led into the presence of Te-rangi-hae-ata (dawn of day), he was in hope that his life would be spared, as he was connected with Te-rangi-hae-ata through the then wife of that chief; but Rangi-hae-ata took hold of the prisoner and threw him on to a fire, and

roasted him alive. As Rau-paraha had gained the victory in this battle, he made peace with his enemies.

It was soon after this battle that Te-pehi (Tu-pai-eupa) went to England; and it was soon after that event that Rau-paraha began his war against the Moa-upoko (or Mua-upoko—first in front) Tribe, which was nearly exterminated by him.

Again Rau-paraha took a war-party to attack the Whanga-nui tribes; but after he had got into that district, without taking any action he came back towards his own *pa*, and attacked the people of Rangi-tikei, after which he again proceeded to Whanga-nui, where a chief of his allies, the Nga-ti-raukawa, was killed, which caused great regret to Rau-paraha. About this time many Europeans had located themselves at Whanga-nui, from whom Rau-paraha obtained guns and ammunition; and Te-heuheu, of Tau-po, sent presents of food to Rau-paraha, which was followed by similar action on the part of all the surrounding tribes. Rau-paraha was now the sole medium through whom the tribes could barter with the Europeans, through which all the tribes became subservient to him; but the Nga-ti-rua-nui and Tara-naki tribes did not acknowledge or submit to his rule.

Whata-nui (great stage) at this time made war on the people residing at Rangi-po (time of night), where he conquered the Nga-ti-maka Tribe. At the same time Rau-paraha attacked the *pa* at Putiki (tied in a bundle or topknot), where he killed fifty (one hundred). At the same time some of the Whanga-nui tribes attacked the *pa* at Paka-kutu, and took it, when Rau-paraha narrowly escaped being taken prisoner.

Te-pehi (Tu-pai-eupa) now returned from England with guns and ammunition, and it was about this time that the noted chief Kekere-ngu was killed by the Nga-i-tahu Tribe, of the Middle Island. This chief was an intimate friend of Te-rangi-hae-ata. Te-rangi-hae-ata, to avenge the death of his friend, made war on those who killed him, and slaughtered many.

Rau-parahā now collected a body of warriors and sailed from Te-whangā-nui-a-tara (Port Nicholson), and crossed over Rau-kawa (Cook Strait), and landed on the South Island, where Te-pehi was murdered, with forty of his companions, by the Nga-i-tahu people, headed by Tama-i-hara-nui. This murder took place in the *pa* of Tama-i-hara-nui called Wharau-po (shelter in a shed for the night) (or Waha-raupo). Rau-parahā and his followers fled back in their canoes to Kapiti, where he met a Captain Stewart in his vessel, who was engaged by Rau-parahā to take him and some of his people to the *pa* Wharau-po. At the same time Tu-te-hou-nuku, son of Tama-i-hara-nui, went to the other tribes of Nga-i-tahu and urged them to join him in attacking Rau-parahā, at which time Rau-parahā was engaged at the Lake Ka-pāre-te-hau (the wind will change) killing *putangitangi* (paradise ducks), where Rau-parahā was surprised and attacked by Tu-te-hou-nuku and Tiaki-tai. All Rau-parahā's canoes were high and dry far up on shore save one, which was afloat. Rau-parahā and twenty of his followers fled and embarked in this one canoe and pulled out to sea; but, as the canoe was overcrowded by those in her, Rau-parahā ordered the women, children, and the aged men overboard, and those who resisted the order were thrown overboard by main force, and Rau-parahā escaped.

RAU-PARAHĀ AND HIS WARS IN THE MIDDLE ISLAND.
(NGA-I-TAHU.)

Our ancestors owned this island Te-wai-pounamu (South Island), and we held it even to the days when Rau-parahā made war on us. He had not any cause to make war on us but his own cannibal wish to eat man. He made war and returned to his own home; and again came and attacked Kai-koura (eat the crayfish) and Kai-a-poi (game with the *poi*—ball), where he and our people each ate the men of the other's tribe; and we killed many of the chiefs of his tribe, the Nga-ti-toa, and he took some of our chiefs into slavery, but he did not take possession of our land.

He then got the Europeans to aid him, and came in a vessel to take Tama-i-hara-nui, which was an act of murder, as he came in a secret manner. Tama-i-hara-nui was taken by him, but we kept the right to our land. Again he came, and attacked Kai-a-poi and took many prisoners, but did not conquer the land.

Then our people, the Nga-i-tahu, in a body went to war with him, and at Paruparu-kahika (cockles dried for the old man) we beat him and he fled to the sea. We followed his people and killed many on the sea-beach of Ka-pare-te-hau, and pursued and killed many even up to Rau-moa (feather of the *moa*). In this battle most of Rau-paraha's warriors were killed, and it was called "The battle of Rau-moa."

After this, one of his chiefs called Pu-oho came to attack us; but he was beaten by us in battle, and not any escaped save one called Waha-piro (foul breath), who was saved by Tai-a(aha)-roa (long *taiaha*), and he was sent back to Rau-paraha in token of our good intentions towards him and Hiko (shift). This battle and the *pa* taken at the same time was called Tutu-ra (collect an army in open day).

OLD MAORI CHIEF. (NGA-TI-AWA.)

Henare-te-keha, of Wakatu (Nelson), was an old chief of the Nga-ti-awa Tribe, and nearly related to Whare-pouri and Puni, of Wellington. He died lately at Pari-whakawa. He was much respected by both Europeans and Natives. His good character had been long maintained, for he had in his possession testimonials from masters of vessels written in 1828 and 1829, at which time he visited Port Jackson and received large presents from the Governor of that colony.

Henare-te-keha was one of the friends and protectors of Mr. R. Barrett and Love, the whalers, who were the first Europeans settled at Tara-naki (Nga-motu). It was with their assistance and six-pounders that the Wai-kato Tribe met with a repulse and most severe loss when at-

tacking his *pa* at Motu-roa, being driven back to the Aho-roa flat. This happened just after the Wai-kato had taken Puke-rangiora, which they had besieged for the space of three months. This was about the year 1832. The number within the *pa* was upwards of four thousand, including men, women, and children, and it contained men from the Nga-ti-awa, Nga-ti-tama, Nga-ti-mutunga, Nga-ti-rua-nui, and Nga-ti-maru Tribes. They were invested by the Wai-katos, who starved them into submission, and then slew sixteen hundred men quite worn out, and took upwards of a thousand men, women, and children as slaves. Some of the conquered fled to the south by way of the bush, coming out at Nga-teko. Others, including Paorate-horo-atua, Rawiri Wai-aua, his son, Hone Ropiha Ngamotu, Arama Karaka Miti-kakau, with Edward and Poharama, made off to Hongihongi Island, off the Sugarloaves, whither the Wai-katos followed them, but were driven back by Barrett's guns, which were shotted with round pebbles for want of better ammunition. Henuare-te-keha was engaged in that fight.

He was a man well acquainted with Native traditions, and was considered an authority in matters of genealogy. His last words to his sons and family were, "Always adhere to the laws of the *pakeha* (European)."

WARS OF RAU-PARAHIA IN THE MIDDLE ISLAND. (NGA-I-TAHU.)

Perhaps it was the Rangi-tane or Nga-ti-kuia who lived at Awa-tio when the first ships called there (at the time Cook visited that place), and they were the people who were fired on by a boat's crew of Europeans at Totara-nui, as the old Maoris point to that spot as the scene of a conflict between Maoris and Europeans in days now long, long past.

A war-party came from the north, and divided their forces under Rau-paraha and Te-kanac. These chiefs, leading part of the Nga-ti-toa and Nga-ti-awa, went by way of the east coast to Kai-a-poi, where they severely

defeated the Nga-ti-tu-ahuriri and Nga-i-tahu, after which Rau-paraha withdrew to Ka-pare-te-hau, at which place he was attacked by some of the Nga-i-tahu, when he was collecting mussels on the beach. At the time of the attack there were six companions with Rau-paraha, all of whom were killed. Rau-paraha only escaped by jumping into the sea and diving to a canoe belonging to Nga-ti-awa. From this place Rau-paraha went and joined those of his people who had stayed at Rangi-toto, where it was agreed that Rau-paraha should return to the North Island.

The subdivision of the Nga-ti-toa called the Nga-ti-ra-rua, led by Te-niho and Takerei; and part of the Nga-ti-awa belonging to Puke-tapu and Miti-wai Tribes, under Kohue; and the Nga-ti-tama led by Te-pu-hou, were not idle. They proceeded to Ao-rere (Massacre Bay), and killed and made prisoners the whole of the Nga-ti-apa; and their slaves of the Nga-ti-tu-mata-kokiri, Te-pu-hou and Koihua (Kohue), remained in charge of their own country. Niho, Takerei, and their followers went down the west coast as far as the Hoki-tika River, where they made prisoner of Tu-huru, the head chief of the Pou-tini section of the Nga-i-tahu Tribe. And peace was again made between them, as the Nga-ti-ra-rua Tribe had hardly any of its numbers killed, and Tu-huru was ransomed for a greenstone *mere pounamu* called "Kai-kanohi" (eat the eye), which weapon is now in the possession of Matenga-te-aupouri, of Motu-pipi.

Soon after this Tu-huru and some of his people went to visit Rau-paraha and the Nga-ti-toa Tribe at the Rangi-toto Island, and Takerei and Niho located themselves at Mawhera.

Pehi and Pokai-tara, who had gone to make peace between the tribes Nga-i-tahu and Nga-ti-toa, were treacherously killed by the Nga-ti-tu-ahuriri sub-tribe of the Nga-i-tahu, in retaliation for which Te-mai-hara-nui (Tama-i-hara-nui), head chief of the Nga-i-tahu, was entrapped by Rau-paraha and taken on board of a small

vessel, and taken to Pori-rua, and killed at O-taki. So great was the hatred of the Nga-ti-toa to him that some of the women of that tribe drank the warm blood of Te-mai-hara-nui as it flowed from a vein cut in his neck.

Almost immediately after this a fighting-party led by Pu-hou, consisting of Nga-ti-tama, Nga-ti-awa, and some Nga-ti-apa slaves, went by way of the west coast to the Awa-rua River, thence by that river and over a snowy range to the Lakes Hawea and Wanaka, to Tu-tu-rua, to attack the O-ta-kou Nga-i-tahu people; but those against whom they were now intending to use their weapons of war were on the alert, and the Nga-i-tahu surprised the attacking-party when sleeping in a *whare* (house), and Pu-hou was killed, and Pare-mata, son of Pu-hou, taken prisoner, and kept in slavery for years, and most of his party were slain. The few of Pu-hou's people who escaped returned to their tribe to tell the tale of their defeat.

Takerei and Niho, finding the number of their followers reduced, not only by the war, but by many of them returning to Ao-rere (Massacre Bay), with members of other tribes who had gone with Pu-hou on his expedition against the southern Nga-i-tahu, were apprehensive that they might be attacked by Tu-huru and his people or by the O-takou Natives. They accordingly resolved to abandon the Ara-hura country, and retired to Ao-rere (Massacre Bay), where they have since resided, nor have they since that time again resumed the occupation of the west coast country further south than Kau-rangi Point.

The Nga-ti-toa did not again make any attack on the east coast Nga-i-tahu after the death of Pehi, Pokai-tara, and Pu-hou, but contented themselves with occupying a portion of the Middle Island adjoining Cook Strait.

The Nga-ti-toa would have gone to war again with these Nga-i-tahu but for the timely arrival of the missionaries, by whose influence the Maori wars were not renewed.

CHAPTER X.

Now make a noise, O nose! and tell at once,
Though words dare not the fact reveal,
Of omens given—that love is felt for him
Who is so much beloved by all. It was not so
When I was in my youth and loved by Hou-tupu,
When crowds might think I slept at home,
When I to a distance far had gone to be with him;
And then my friends might deem my youth
Not brave enough to dare the stream of Kuri-aro-paoa,
Nor enter into house of sacred Miroa,
And clothe me in the sacred mat Whaka-ewa-rangi,
And plume my head with down of albatross,
And cause a jealous shame in breast of others.

A song of love of days long past.

WARS OF RAU-PARAHA ON MIDDLE ISLAND TRIBES.

(NGA-I-TAHU.)

THE acquisition of fire-arms by Hongi, a chief of the Ngapuhi Tribe, while on a visit to England in 1820, led to serious results. On his return to New Zealand in 1822 he armed his own tribe and allies with the warlike presents he had received in England. His superior weapons gave him an immense advantage over the tribes which he attacked. Besides a bloody raid to the northward, he directed all his strength against the powerful tribes which inhabited the western coast of the North Island between Kai-para (eat the *para*—*Marattia salicina*) and Wai-kato (nipping water), who were swept off by thousands to satisfy his insatiable thirst for revenge. These tribes, driven from their homes, employed against the weaker tribes the skill and hardihood which they had acquired in resisting Hongi.

Early in 1822 Rau-paraha, the principal chief of the Nga-ti-toa (descendants of Toa—brave) Tribe (who subsequently proved such a scourge to the Natives of the Middle Island), about the time that the deeds of Hongi were creating such fear in the north, migrated with his people from Ka-whia southward with his followers to the neighbourhood of Tara-naki. There they found two large tribes, the Nga-ti-awa (descendants of Awa—river) and Nga-ti-mutunga (descendants of Mutunga—the end), with whom they had repeated conflicts; but, as their common enemy, the Wai-kato, pressed onward, they made peace with each other. From Tara-naki (assisted by these tribes and the Nga-ti-raukawa) Rau-paraha commenced his depopulating wars among the Native tribes residing to the southward, and conquered and overran the whole coast-line of the Northern Island from Ka-whia (embraced) nearly to Hawke's Bay, destroying and taking captives or driving into the mountain fastnesses the denizens of the soil. The Nga-ti-awa and Nga-ti-mutunga took possession of the country about Port Nicholson, then in the occupation of a tribe called the Nga-ti-kahu-hunu, whom they drove out as far as the East Cape, from whence they made frequent inroads on their conquerors.

The Nga-ti-mutunga afterwards, in fear of Rau-paraha (whose treacherous conduct at that time was creating distrust in the minds of all the tribes in his neighbourhood), migrated in 1838 to the Chatham Islands in the brig "Rodney," where they soon overpowered the aborigines, killing some, and reducing the remnant to slavery.

Rau-paraha, not satisfied with the conquests he had made in the North Island, carried the war over to the southern shores of Cook Strait. In 1827, having purchased large supplies of guns and ammunition from the whalers in Cook Strait, he crossed over to the Middle Island with an allied force composed of picked men from the Nga-ti-toa, Nga-ti-awa, and Nga-ti-tama Tribes, under their leaders Niho (tooth), Taka-rei (fall from the chest), Te-kanac (the mullet), Te-koihua (the iron pot), and Te-pu-o-ho (startled by the sound of a war-trumpet).

The first landing of this formidable force was at Rangitoto (blood-red heaven) (D'Urville Island) and Queen Charlotte Sound. They speedily subdued the Rangitane (day of men), a large tribe then occupying the Pelorus, Wai-rau (crab), and Awa-tere (swift creek) districts, only a small remnant being saved from death, who never regained their liberty, and are now represented by the Nga-ti-kuia (the penguin) of the Pelorus.

After this the invading forces divided. Rau-paraha, with a body of the Nga-ti-toa and Nga-ti-awa, proceeded by way of the east coast to Kai-koura, to avenge himself upon the Nga-i-tahu residing there for a boast made by their chief Te-rere-waka (sail in a canoe) that he would rip open Rau-paraha's body with a shark's tooth (*niho mango*) (one of the substitutes for a knife) should he ever dare to set foot upon his territory. This threat was repeated to Rau-paraha by a runaway slave: the crafty chief was glad of the excuse it afforded him for attacking the southern islanders, rich in greenstone, which was at that time highly prized by the Maori. Rau-paraha promised himself an easy victory, as the Natives in the South were not then possessed of fire-arms and ammunition, or only to a limited extent.

Rau-paraha was engaged in wars with tribes in the North Island, and years had been suffered to pass without any attempt being made to avenge the insult; besides, Rau-paraha was desirous to throw Rere-waka off his guard by delay: but the time had now arrived for action. Rau-paraha accordingly set sail from Rangitoto with his followers, about three hundred in number, for Kai-koura, arriving there about dawn on the third day. They anchored about a mile from the shore to reconnoitre the place. The ill-fated inhabitants mistook the canoes for those belonging to a friendly chief whom they were expecting, and, flocking to the beach, welcomed their supposed friends to the shore. Before they could discover their mistake the well-armed warriors of the renowned Rau-paraha were amongst them, dealing death with every blow. Hundreds were killed on

the spot, and hundreds were led away prisoners to Kapiti, to be killed or kept as slaves, as the caprice of their conquerors might dictate. Rau-paraha, having partly satiated his thirst for revenge, returned northward with his forces, and rejoined the party of his followers he had left behind at Rangitoto.

In the meantime the subdivision of the Nga-ti-toa called Nga-ti-ra-rua (two days), under Niho (tooth) and Taka-rei, and part of the Nga-ti-awa, belonging to the Puketapu (sacred hill) and Miti-wai Hapu, led by Te-koihua, and Nga-ti-tama (descendants of Tama—the son), under their chief Te-pu-ohe (startling trumpet), had not been idle. These proceeded to Massacre Bay, and killed and made prisoners the Nga-ti-apa, the tribe who had conquered the country from the Nga-ti-tu-mata-kokiri. Leaving Te-pu-ohe and Te-koihua in charge of that country, Niho and Taka-rei, with their followers, proceeded down the west coast as far as the River Hoki-tika, conquering all the people of that country. Amongst the prisoners taken was Tu-huru, the chief of the Pou-tini Nga-i-tahu, who, on peace being restored between the contending tribes, was ransomed by his people for a greenstone club (*mere pounamu*) called Kai-kanohi (eat the eye), which is now in the possession of the descendants of Matenga-te-au-pouri (Martin the dark stream). After this, Tu-huru and some of his people, as an act of submission, went to visit Rau-paraha and the Nga-ti-toa at Rangitoto; and Taka-rei and Niho, with some of the Nga-ti-toa, settled at Ma-whera (Grey-mouth), on the west coast.

Rau-paraha soon found another pretext for attacking the southern Natives. A chief of the Nga-ti-kahu-humu Tribe named Kekerengu, having given offence to Rangihae-ata, fled across the strait in fear of his displeasure, and took refuge with the Nga-i-tahu, who had by that time re-established themselves in the neighbourhood of Kai-koura. Rau-paraha, with a large force of Nga-ti-toa and Nga-ti-koata, under Pehi, Pokai-tara, and other influential chiefs, crossed over in pursuit. On reaching the other side of the strait,

the war-party, finding that Kekerengu, with a few of his tribe, had gone down the east coast towards Kai-koura, proceeded in that direction, and to the south of the Kai-koura Peninsula fell in with a large number of the Nga-i-tahu and Nga-ti-kahu-humu at a place called O-mihi; these they speedily captured and left in charge of some of their party, while the remainder proceeded onward to Kai-apoi. On arriving there with his followers Rau-paraha pretended that he had come for the purpose of bartering fire-arms for greenstone (*pounamu*), and protested that he was actuated by the most friendly feelings towards the people of Kai-apoi. The Nga-i-tahu, however, knowing his treacherous character, distrusted his fair speeches, more especially as they had heard from fugitives who had escaped about the capture of their relatives at O-mihi, and, while concealing their suspicions and intentions, feigned the utmost cordiality towards their visitors, invited the principal chiefs to their houses, and treated them with lavish hospitality. They hoped by doing so to induce Rau-paraha to enter the *pa*; but the wily chief knew better than to place himself in their power. On the third day after their arrival Pehi (Tupai-Cupa), Rau-paraha's uncle, while engaged bargaining with one of the Kai-apoi chiefs for some greenstone, finding some difficulty in gaining his point, lost his temper and said, "Why do you, with the crooked tattoo, resist my wishes—you whose nose will shortly be cut off with a hatchet?" This was a confirmation from the lips of the second in command of the expedition of their worst fears respecting its object, and after a short consultation it was resolved that the eight chiefs then in the *pa*, amongst whom were Pehi, Pokai-tara, and Te-ara-tangata, should be put to death. One of them, Pokai-tara, was invited to the house of one of the Kai-apoi chiefs named Rongo-tara, whose daughter had fallen into his possession at O-mihi. As he stooped to enter the door of the house the old chief took hold of his mat, saying, "Welcome, welcome, my daughter's lord," at the same time killing him with a blow on the head with a stone club. This was the signal for a

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Nga-ti-mahuta
woman.



general massacre of the guests, and in a few minutes the whole of them were killed.

This was a terrible blow to Rau-paraha, who never thought the Kai-a-poi people would dare to provoke his anger by destroying his friends and relatives. He hastily withdrew with his party, and retreated northward to O-mihi to rejoin his forces. On arriving there he caused all the prisoners they had captured on the way down to be put to death, and continued his journey onward to the Wai-rau, whence he crossed with his followers to Kapiti.

Pehi, one of the chiefs who was murdered at Kai-a-poi, had visited England in 1836 to obtain fire-arms. He procured a passage to Liverpool by secreting himself on board a whaler until the vessel got out to sea. An attack of measles in England made him acquainted with Dr. Traill. Everything connected with smith's work and agriculture interested him. A small plant of New Zealand flax recalled his native land to memory, and he laughed at seeing it cultivated in a flower-pot. Next to fire-arms he wished for agricultural implements. He had many presents given to him; but he leaped for joy when presented with some old muskets and a musketoon. When his likeness was taken he insisted that the tattoo-marks should be carefully copied. His son, Te-hiko-o-te-rangi, who subsequently became a great leader in Cook Strait, carefully treasured up a few relics of his father's visit to England, especially a volume of the Library of Useful Knowledge which contained his parent's portrait.

For a long time after the murder of the Nga-ti-toa chiefs at Kai-a-poi the people of that place heard nothing of Rau-paraha, and flattered themselves that he would never trouble them again; but his vengeance was only deferred, waiting an opportunity to punish them for the murder of his relatives and friends. Circumstances, however, soon afterwards occurred which led him, in conjunction with other principal men of the tribe, to charter an English vessel to convey a force to Haka-roa (Akaroa), Banks Peninsula, to avenge their death.

A few months after the murder of Pehi and others at Kai-apoi a sealing-vessel returning from Sydney with a few New-Zealanders on board, amongst whom was a chief named Hohepa Tama-i-hengia, a brother of Rau-paraha, called at an island in Foveaux Strait named Motu-pihi, where the Maoris were informed of the murder of their relatives. The captain of the vessel, noticing their grief, inquired the cause, and on learning what was the matter proposed that if they would engage to load his vessel on their arrival at Kapiti with flax and pigs he would convey them to Haka-roa to avenge the death of their relatives. The Natives who were on board willingly consented to the proposal, and it was arranged that after the vessel had been to the Auckland Islands, to land a party of sealers and obtain a supply of wood and water, they should set sail for Haka-roa to carry out the design.

All the preliminaries having been carried out, they proceeded to Haka-roa in the manner prescribed. On arriving there, and the object of the visit becoming known to the European passengers, they induced the captain to abandon the intention, and the vessel subsequently sailed for the harbour which is now Wellington without any attempt being made to carry out the project.

On reaching Kapiti Hohepa Tama-i-hengia informed Rau-paraha and Rangi-hae-ata of the frustration of the plan, and suggested that another attempt should be made. These chiefs, glad of any chance that would enable them to carry out their revenge, acquiesced at once to the proposal, and gave orders to their people to procure a cargo of flax, and that no flax or pigs were to be sold to other vessels until sufficient had been collected for the aforesaid purpose. In the meantime, however, the vessel that had brought the party of Natives from the south had taken her departure, and it was some time before another opportunity offered: at last, towards the close of the year 1830, a brig named the "Elizabeth," commanded by Captain Stewart, anchored off Kapiti (Entry Island), and was immediately boarded by Rau-paraha and Hiko, son of the

late Pehi who had been most anxious to avenge his death, and had been for some time bartering his flax and other disposable commodities for muskets and ammunition, in readiness for an opportunity of accomplishing his intention. Rau-paraha informed the captain and supercargo that they had no flax made up, but if they would convey a war-party of three hundred men to Banks Peninsula, and assist them in inveigling some of the Natives there on board the brig under pretence of trading, and return with them to Kapiti with any prisoners they might capture, they would give him fifty tons of flax (at that time worth about £1,200). The captain consented, a regular charter-party was entered into, and the war-party, consisting of between two and three hundred picked men, under Rau-paraha, all armed with muskets, clubs, and other weapons, proceeded to the peninsula. On arriving at Haka-roa the Natives hid themselves below, while the captain, by their command, represented himself to those who came alongside as a trader for flax and provisions. Unsuspicious of any treachery from the white man, they gave the information that their chief, Tama-i-hara-nui, was then residing with his wife and daughter in the Wai-nui Valley, near Lake Ellesmere, a short day's journey distant, and readily agreed to carry a message to invite him to come to the ship.

During the interval Rau-paraha and his party never came on deck except at night, and then merely for air, and only a few at a time, and so completely did they succeed in their plans that on the third day Tama-i-hara-nui, with his son and daughter and several more of his tribe, came on board, all unconscious of danger. As soon as the party stepped on deck they were invited into the cabin, and, on a signal being given, up sprang the hidden band, and a general massacre took place, the chief and his wife and daughter being alone preserved to be carried home in triumph. A party of sailors were then sent ashore with part of Rau-paraha's band to assist them in slaughtering all the Natives they could find in the neigh-

bourhood. Having gained their object, Rau-paraha gave orders to set sail for Kapiti. During the voyage Tama-i-hara-nui caused his daughter, a girl of about sixteen years of age, named Nga-roimata (the tears), who was left unbound in the cabin, to throw herself into the sea, in the hope that she might escape by swimming ashore : she was, however, drowned, and Rau-paraha, fearing that Tama-i-hara-nui might rob him of his revenge by committing suicide, ordered his hands to be tied behind him and fastened to a cross-beam under the deck.

On arriving at Kapiti the captive chief was retained on board as a hostage until the agreement concerning the flax was fulfilled ; but, after waiting the stipulated time and no flax being forthcoming, the captain delivered the chief up to his captors, and set sail for Sydney.

The unfortunate chief, on being handed over to his enemies, was delivered to the widow and sister of Pehi, who cruelly tortured him, and at last put an end to his existence by running a red-hot ramrod through his neck. When the " Elizabeth " reached Sydney the circumstances of this disgraceful transaction were reported to the proper authorities by Mr. J. B. Montefiore, who afterwards gave evidence on the subject before a Committee of the House of Commons in 1838. General Darling, the Governor of New South Wales at the time, referred the case to the Crown Solicitor, with directions to bring the offenders to justice ; but, through some unexplained legal difficulty, this was never effected. Stewart, the captain, was held to bail, but the other parties implicated, and the sailors, who might have been witnesses, were suffered to leave the country ; consequently, both the captain and his accomplices escaped any punishment from human laws, but not the retributive justice of Providence. It is said he was shortly afterwards washed off the deck of his vessel while proceeding round Cape Horn.

Rau-paraha was not satisfied, however, with the revenge wreaked on the Nga-i-tahu for the murder of Pehi and others at Kai-a-poi ; he must have more victims, and cause

more blood to flow : but it required some time to complete his preparations. While these were being made, a fighting-party of Nga-ti-tama and Nga-ti-awa, headed by Pu-oho, father of Manu, the present chief of Waka-puaka, travelled from Massacre Bay, by way of the west coast, to the River Awa-rua, with the intention of attacking the southern Natives. On reaching Awa-rua they took advantage of a mountain-path from that place to Lake Wanaka, and, falling by surprise on a few families residing there, killed most of them.

Among the prisoners was a boy, the son of the chief person of the place, whose name was Te-raki. The father, with his two wives and other members of the family, were then on the banks of Lake Hawea. To secure them, and prevent the possibility of the news of their proceedings reaching the rest of the tribe, they sent two of their party, with the boy as a guide ; but he contrived to prevent his father being taken unawares, and the father, a powerful and determined fellow, killed both of the men sent against him, and escaped with his family.

The war-party, with the assistance of some of the prisoners, then built rafts (*mokihi*) to descend the River Matau (Molyneux) to the coast. At a point of this river not far below the lakes (Hawea and Wanaka) there are some falls and rapids which it is impossible to navigate. It was therefore necessary to land above them, take their rafts to pieces and transport them to the banks of the river lower down, and there rebuild them. From the sea-coast the invaders made their way overland to the Mata-ura River, where they surprised another party of Natives at Tutu-rau. On this occasion some escaped and carried word of what had happened to Awa-rua (the Bluff), and thence to Ruapuke (the stronghold of this division of the tribe), and a few days after several boats, with a large armed party headed by Tu-hawa-iki, in their turn surprised and killed Pu-oho and many of his men, and made slaves of others, amongst whom was Pu-oho's son, Te-waha-piro-pare-mata, who was kept a prisoner by the Nga-i-tahu for many years.

Takerei and Niho, who had occupied the country in the neighbourhood of Mawhera (Greymouth) up to that time, finding the number of their followers reduced, as some had returned to Massacre Bay and others had accompanied Puhohu in his expedition against the southern Nga-i-tahu, and being apprehensive they might be attacked by either Tuhuru and his people or the O-takou Natives, resolved on abandoning the country. They accordingly returned to Massacre Bay with the remnant of their party, and never resumed possession of the west coast farther south than Kau-rangi Point, beyond West Whanga-nui.

Rau-paraha, having by this time matured his plans for another attack upon the southern Natives, crossed the strait with a large force of Nga-ti-toa and Nga-ti-koata. The latter proceeded by way of the Wai-rau Gorge and Hammer Plains, subsequently rejoining their confederates at the Wai-para, the former having gone by way of the east coast. The plan of attack having been decided on, Rau-paraha marched his forces quickly on Kai-a-poi, reaching that place about mid-day. The Nga-i-tahu were totally unprepared for this sudden attack, a number being away at Port Cooper, escorting Tai-aroa, the chief of Otago (O-ta-kou), who was returning there, so far on his journey. Many were in their cultivations, when they were startled by the report of fire-arms and the cries of the dying. A few old men who were alone in the *pa* when the alarm was given immediately closed the gates and defended the only side that could be approached by land. Those who could escape fled to Port Cooper and gave the alarm. Fortunately they were in time to stay Tai-aroa, who, with his followers, came to relieve the besieged *pa*. After waiting a short time for reinforcements from the villages on the peninsula, the relief-party proceeded along the coast, crossing the Wai-makariri on *moki* (rafts made of bundles of dry flax-sticks). Fearing they might be discovered by the enemy, they waited till dark, and then continued their march along the coast till they were opposite Kai-a-poi. As they approached the *pa* the watch-fires of the enemy

warned them that they were on the alert, and that any attempt to enter by the land side would be useless ; they determined, therefore, to plunge into the lagoon and struggle through the mud and water. Cautiously creeping along the margin of the lagoon, which bounded one side of the *pa*, being all the while within a short distance of the enemy's sentries, they arrived at its narrowest point and plunged in, shouting Tai-aroa's name as a warning to their friends not to fire upon them. For a moment the besieged thought it was a stratagem of the enemy to throw them off their guard, and fired a volley amongst their friends in the lagoon, but, as they were all struggling up to their necks in mud and water, no harm was done, and as they drew near to the *pa* their voices were recognised and a warm welcome accorded them. The besieged now took heart and sallied forth day after day to attack the enemy ; but the Kapiti warriors were too strong to be overcome, and gradually the besieged grew desponding, and confined themselves to defensive operations.

A long time passed and still the siege progressed. At length Rau-paraha began to sap up to the main entrance. At first he lost a great many men, but the precautions afterwards taken soon made it impossible for the besieged to hinder the work, and in a few days the head of the sap was within eight feet of the palisading. Rau-paraha now set his whole force to cut *manuka*-bushes, which he had tied in bundles and piled up in a great heap against the wall. While waiting for a favourable opportunity to set fire to it the besieged lighted it from the inside, hoping that, as a north-wester was then blowing, the heap of *manuka* would burn without any damage to the *pa*. But they were doomed to a bitter disappointment : when the heap was about half destroyed the wind suddenly shifted to the south-west and carried the flames and smoke into the *pa*. The defenders had to retreat from the fence to escape suffocation, whereupon Rau-paraha seized the moment for an assault, and a general massacre ensued. Many from the *pa* plunged into the lagoon and escaped along the coast, but more were in-

tercepted in their flight by the besiegers, and hundreds of captives fell into Rau-paraha's hands. Many were killed and eaten on the spot, and many reserved for the same fate at Kapiti, or to be kept as slaves.

As soon as Rau-paraha had captured the Nga-i-tahu stronghold at Kai-a-poi, he sent parties to scour the peninsula and the plains as far south as the Raka-ia, while he, with the main body of his forces, moved to Haka-roa, where by false promises he induced a large *pa* at the head of the bay to surrender. Most of the inhabitants of this *pa* were massacred, but the young and strong were reserved for slaves. In fear of further aggressions by Rau-paraha, the fugitive Nga-i-tahu fled to the southern extremity of the Middle Island, many of them taking refuge on the island of Ruapuke. On their return northward many years after, they again located themselves near to their old habitation at Kai-a-poi, and on the liberation of the captives by the Ngati-toa, some years subsequently, they too repaired to that spot. No attempt was made to rebuild the *pa* at Kai-a-poi, but that name was given to the new village established a few miles to the southward of the old *pa*, and is not unfrequently applied to the more modern one near the Ruataniwha Stream, in the immediate vicinity of the present town of Kai-a-poi.

After the destruction of Kai-a-poi Rau-paraha returned to Kapiti, leaving the northern portion of the Middle Island in possession of the tribes who had accompanied him in the first invasion.

About the year 1835, in consequence of the war waged by the Wai-katos against the tribes then occupying the Tara-naki district, a large number, after their defeat at Puke-rangiora, moved southward, and, crossing the strait, located themselves in Queen Charlotte Sound. About this time an apportionment of the land was made amongst the tribes who had assisted Rau-paraha and the Ngati-toa in the conquest of the Middle Island. To the Ngati-toa were apportioned the land at Cloudy Bay and that at Wairau, and they settled with their chief, Rawiri Puaha, at

Te-awa-iti, Queen Charlotte Sound; and some of the Nga-ti-toa, with the Nga-ti-awa, also settled in the Pelorus (Te-hoiere); and Nga-ti-koata, with the tribes called Nga-ti-haumia and Nga-ti-tu-mania, settled at Rangi-toto (D'Urville Island). The country in the neighbourhood of Blind Bay, including the Takaka and Ao-rere districts, was occupied principally by the Nga-ti-ra-rua and Nga-ti-tama Tribes.

Subsequent to the siege of Kai-a-poi numerous attacks were made by fighting-parties of Nga-i-tahu on the Nga-ti-toa and other tribes occupying the country on the southern shores of Cook Strait; but the most notable encounter of the kind, and one that nearly resulted in the capture of their deadly enemy Rau-paraha, took place at Ka-pare-te-hau, in the Awa-tere, where a small party of the Nga-ti-toa, under this chief, had gone on a bird-catching expedition, when they were suddenly surprised while landing from their canoes at the mouth of the O-tu-whereo (Blind River) by a party of Nga-i-tahu under Tu-hawa-iki. The Nga-ti-toa lost a number of men in the encounter, their chief Rau-paraha just managing to escape from his assailants by plunging into the sea and swimming off to one of the canoes that had withdrawn to a distance at the commencement of the attack.

The Nga-ti-toa who escaped made their way to Cloudy Bay, and, after procuring reinforcements, started in pursuit of the Nga-i-tahu, whom they came up with at Wai-ara-kiki, near Cape Campbell, where a fight ensued, the Nga-i-tahu getting worsted. The Nga-i-tahu say they obtained the victory, and that not only was this attack unavenged, but on a subsequent occasion they successfully conducted an expedition against the Nga-ti-toa in the neighbourhood of Port Underwood, where a number of that tribe were killed, whose death has never been avenged; and, further, the Nga-i-tahu urge in corroboration of this statement that ever since their asserted conquest they have been able to remain in undisturbed possession of a large portion of their original territory, to the south of the Clarence (Wai-

au-toa) ; but this may be attributed to other and higher causes than the one alleged by the Nga-i-tahu, as there is little doubt, but for the spread of Christianity and the timely establishment of European settlements, that the scattered remnant of this once extensive tribe would soon have been exterminated by their more powerful enemies the Nga-ti-toa. The formation of mission-stations in 1834-35 at O-taki, Whanga-nui, and other places adjacent to Cook Strait put an end to these conflicts, and through the instrumentality of the missionaries the contending tribes were converted to the Gospel of peace.

For some years after the introduction of Christianity it was supposed that a wild race dwelt in the inaccessible parts of the Northern Island. The many stories current about them led to the idea that they were the real aborigines, and that they had been driven inland by the Maori immigrants. The negro features of some Natives gave additional support to the conjecture, being attributed to intermarriage with this race. But on further inquiry it was thought that the supposed aborigines were either runaway slaves or persons escaped from some battles. The reported existence of a wild tribe at Bligh Sound, on the south-west coast of the Middle Island, by Captain Stoke, of H.M.S. "Acheron," led to the revival of the old idea respecting an aboriginal race ; but there is no room for speculation in regard to the origin of these people, as the Natives of the south describe them as belonging to a tribe called Nga-ti-ma-moc, formerly one of the most numerous of the aboriginal tribes inhabiting the Middle Island ; but from the incessant wars waged against them by the Nga-i-tahu they had become so reduced in number that the remnant had withdrawn to the mountain fastnesses west of Lakes Hawea and Wanaka, from which they could not be driven.

Many of the tales told about these people are pure fabrications, but the following are said to be authentic :—

Between thirty and forty years ago Rimu-rapa, a Nga-i-tahu chief, started with his followers to plunder a sealing-

station at Kani-wherea, at the south-west extremity of the South Island. As they clambered along the rocky coast they came to a house built on the edge of a cliff. Knowing that it could belong to no other than the Nga-ti-ma-moe Tribe, they approached it stealthily, and succeeded in surrounding it unperceived. They captured the only inmate, a woman who called herself Tu-au-te-kura; and after questioning her about her people they cruelly killed her, and devoured her body on the spot. The search after her companions was unsuccessful, and nothing more was seen or heard of any of the tribe for years afterwards, till a Native named Te-waewae, who was out eel-fishing near Apa-rima (Jacob's River), met two of the Nga-ti-ma-moe. As he made his way through the scrub he was surprised to see two men standing a little distance ahead of him. Wishing for a closer inspection before showing himself, he crept towards them, but found to his annoyance that a stream stopped his further progress. As this was too deep to ford, and being unable to swim, he rose and called to them. Instead of replying, the strangers darted off towards the forest hard by. Te-waewae, not wishing good game to escape, sprang into a *kowhai*-tree (*Sophora tetraptera*) growing on the bank, and, bending it over the stream, dropped on the opposite side and gave chase; but the fugitives had gained the forest and escaped before he could overtake them.

An old man named Kapiti, and his sister Popo-kore, lived near Apa-rima, and had frequent visits from the Nga-ti-ma-moe. The lonely situation of their house on the border of a forest probably tempted these timid creatures to venture on their acquaintance. These visits were continued till the death of Kapiti and Popo-kore, which occurred since the settlement of Canterbury.

A sealing-party in 1842 discovered one of the Nga-ti-ma-moe haunts. In sailing up one of the narrow fiords that indent the south-west coast the crew were astonished to see smoke issuing from the face of the cliff. Having moored their boat directly under the spot, they succeeded in scrambling up till they reached a large cave, which they

found deserted. It was partitioned in the middle, the inner part being used as a sleeping-place, the outer for cooking. A handsome mat, neatly covered with feathers of different birds, was found in the cave, with a *mere paraoa*, or club made from the bone of a sperm whale, also fishing-lines and baskets. On the last-mentioned the women had evidently been employed when surprised. An attempt was made to follow the runaways, but soon abandoned. After going along a path for some distance through a dense forest, they came to a number of branch-paths, each of which at a little distance again branched. Fearing to lose themselves in the maze or to fall into an ambuscade, the party returned to their boat, carrying their spoils with them. These articles were exhibited at the various settlements in Otago, and at Kai-a-poi, and on the Peninsula. The mat was afterwards sent to O-taki and presented to a chief there, and the *mere* is now in the possession of an old chief at Port Levy.

The Natives on the west coast north of Milford Haven say they have often seen the smoke of the Nga-ti-ma-moe fires, and sometimes they find recent camping-places; and many years ago a woman was captured by them while she was gathering shell-fish on the beach; but owing to her escape in the night little information was obtained as to the habits of her people.

Natives have been seen by crews of passing vessels fishing on the rocks in localities never occupied by other Maoris, furnishing additional evidence of the existence of these wild men.

It seems clear from the various statements received concerning the existence of the Nga-ti-ma-moe on the west coast of the Middle Island, that a small number of these fugitives did occupy the mountainous country in the south-west district of Otago (O-takou) to a comparatively recent date. The exploration, however, to which the country has been subjected during the last few years by parties of diggers prospecting for gold forbids any reasonable hope that any of this tribe still exist.

NGA-TI-TOA IN THE MIDDLE ISLAND. (NGA-TI-TOA.)

When the Nga-ti-puku Tribe lived at Ha-taitai to keep possession of the district, and the great tribe Kahu-ngunu, the ancient owners of the land, had left it and had scattered in sub-tribes, each to occupy other districts as their liking might lead them—about this same time the Nga-ti-toa, led by Rau-paraha, located themselves at Te-whanganui-a-tara (Port Nicholson), and took up their permanent residence there. These were attacked by the Kahu-ngunu people, and were beaten in battle by Kahu-ngunu. Nga-ti-toa fled to the Island of Kapiti, from which place Rau-paraha sent a messenger into the Wai-kato district, to the Nga-ti-mania-poto, Nga-ti-raukawa, and Nga-ti-awa Tribes, and also to the Nga-puhi Tribe, some of whom were then in that district, asking them to send some of their warriors to aid him in driving the Kahu-ngunu out of the Whanganui-a-tara (Wellington) country.

The aid asked was sent, and a battle ensued, in which Rau-paraha and his allies used guns, but Kahu-ngunu had their old wooden weapons only, and were worsted, and to escape destruction fled as best they could. Some escaped in a vessel to Whare-kauri (Chatham Islands).

Soon after this disastrous battle the old warriors of Kahu-ngunu assembled and held a council, in which the old chiefs proposed that the tribe should scatter themselves over various districts in which they might be able to purchase fire-arms. Kekerengu said he and his people would cross over to the Middle Island. So he and his fifty warriors twice told went to the Wai-pounamu, at which time Tai-a-roa was head chief of Nga-i-tahu. Kekerengu and his people arrived in the Middle Island, but the Nga-i-tahu murdered Kekerengu, and killed all his people save one. It was not Tai-a-roa who murdered this people, but the act was committed by members of other tribes who were roving over the country at that time.

When the news of the murder of Kekerengu was heard by the Kahu-ngunu they were greatly grieved, and called a

meeting of the tribe, who at once determined to prepare canoes and cross over to the Middle Island and avenge the death of their relative Kekerengu. They made canoes, and prepared flax and fed pigs for barter to Europeans, by which they could procure guns and ammunition to enable them to exterminate the Nga-i-tahu, who had murdered Kekerengu.

When Rau-paraha heard of the murder of Kekerengu he also was grieved, and prepared a fleet of canoes, and embarked with a troop of warriors and sailed for the Middle Island, and attacked the Nga-i-tahu to avenge the murder of Kekerengu. He conquered that tribe, but lost many of his own warriors.

The Kahu-ngunu who were located at Nuku-tau-rua (between Gisborne and Napier) determined to assemble in a body and migrate to Ahu-riri (Napier). A thousand warriors twice told assembled, all of whom possessed guns—some had two guns, some three. These went to Ahu-riri, but found that ministers of the Word of God had arrived there. These ministers met this party of warriors and counselled them to abstain from war. The leaders of this body of warriors agreed that only those of their people who were of the tribes who occupied Ha-taitai and owned that district should proceed on the war-expedition, which eventually prevented this war being carried out, and the Nga-i-tahu were not attacked by Kahu-ngunu.

Some time after this Kahu-ngunu made war on the Nga-ti-awa and other allies of Rau-paraha, in which Ripuku, the daughter of Te-whare-pouri, was taken prisoner by Nuku, of the Kahu-ngunu Tribe. At the time he took her prisoner he addressed her thus: "Welcome. You shall not be killed; but go to your father, Whare-pouri, and tell him to come up to Nuku-tau-rua, that I may see him, and that we may make peace." Ripuku went to her father and delivered the message of Nuku. Te-whare-pouri went on his journey to Nuku-tau-rua; but on his arrival there he learnt that Nuku had been drowned in the sea: but the people of Nuku

assembled and made peace with Whare-pouri, and the Nga-ti-awa located themselves at Ha-taitai; nor did the Kahu-ngunu Tribe ever again reside at Ha-taitai, but Nga-ti-awa built *pas* there, procuring the timber for such from Hera-taunga (the Hutt).

TAKING OF THE KAI-A-POI PA. (NGA-I-TAHU.)

When Rau-paraha was warring against the Nga-i-tahu Tribe he besieged the *pa* of Kai-a-poi. The *pa* was protected on three sides by a large lagoon, and the only spot by which it could be attacked was across a narrow strip of dry land which joined the *pa* to the mainland. After many attempts to take the *pa* Rau-paraha ordered the attacking tribes to cut a great quantity of *manuka* scrub, and bring it and pile it in a great heap on the neck of land which joined the *pa* to the mainland, and when the wind blew from the south on to the *pa* this heap of brushwood could be fired and thereby burn that part of the palisading of the *pa* and open a breach by which the fort could be rushed. But one day, as a northerly breeze blew, those in the *pa* set fire to that heap of dry brushwood, and for a time the north breeze took the flame from the *pa*; but the wind changed to the south and blew the flames right on to the palisading of the fort, and made a breach for the enemy. The attacking party rushed in, and those in the *pa* fled out into the lake, where some were drowned and others killed while they attempted to escape, and those taken were instantly killed by the enemy. Some did escape and fled to the mountains.

THE KAI-A-POI PA. (NGA-I-TAHU.)

A few years since the head chiefs who ruled the tribes occupying the Kai-a-poi Pa were Te-momo, Nga-rangi-whakauria, Whakamau, Mui-ki-ao, Tu-kahu, and Te-waka, with others of lesser note. And in those days there were one thousand warriors twice told over whom these chiefs held command; but most of these died natural deaths, so that when Rau-paraha attacked this *pa* there were not more

than one hundred warriors twice told left to defend it, and hence the tribe left the principal or large *pa* and occupied the lesser fort.

It was on the first of the tenth moon [about the end of January or beginning of February] when Rau-paraha arrived with his war-party and sat down before that *pa*. This war-party consisted of the tribes Nga-ti-toa, Nga-ti-awa, Nga-ti-raukawa, Nga-ti-kura, Nga-ti-koata, Nga-ti-tama, Puke-tapu, and Nga-ti-maru, with members of other tribes. The war-party went in canoes from Te-whanganui-a-tara (Port Nicholson).

Pehi-taka and Te-marae were killed in this war, and on the death of Uru his heart was cut out and roasted in a fire, around which fire all the warriors of the attacking party stood in a ring, while the priests chanted the sacred chants, and the warriors stretched forth their arms and held them up on high towards the fire in which the heart was being roasted; and after the priests had ended their sacred chanting the warriors chanted aloud and in chorus the words of another chant while the senior priest tore a portion from the heart, and carried it in his right hand and threw it into the *pa*. This was done that the power of the attacking party might be able to overcome the resistance of the besieged, and that the *pa* might be taken by storm.

But those in the *pa* were also chanting their sacred incantations. These put on their war-belts, and, each with his war-weapon in his hand, stood in battle array, and with loud voice, but in chorus, chanted their war-chants. Some of the warriors wrongly repeated some words of the chant and caused discord in the chanting, which was an evil omen. Then these warriors encountered each other in a feigned battle, but in this also some of them held their weapons in a wrong manner, which was an evil omen. Then they held a meeting in which the learned of these warriors repeated their genealogy aloud to the assembled warriors, and in this the speakers also made mistakes, which was a very evil omen. These evil omens so overcame the

assembly that all the warriors sat down and each wept aloud. As their tears fell to the ground the priests said, "This is the day of [our] death [defeat]."

RAU-PARAHA AND TAMA-I-HARA-NUI. (NGA-TI-HAU.)

The interpreter for Rau-paraha, who took Tama-i-hara-nui, was at that time a young man. He was supercargo on board of the "Elizabeth," which was a vessel of about 240 tons, commanded by Captain Stewart. The interpreter was the only person on board who spoke Maori. On arriving at Kapiti Stewart engaged to carry Rau-paraha, Rangihae-ata, and Hiko to Aka-roa, with 102 armed Natives, to take the chief Tama-i-hara-nui, who had killed and eaten Pehi. Stewart was for this to receive a cargo of flax. This took place in November, 1829 or 1830. When the vessel arrived at Aka-roa two large canoes came off to her from the shore, with about sixty men in them. They asked if there were any Maoris on board. On a former occasion Stewart had taken Natives for hostile purposes, which made them ask this question. They were assured there were not any Maoris on board, and were at once captured by Rau-paraha's people. Tama-i-hara-nui was not with this party: they sent the interpreter on shore to induce Tama-i-hara-nui to come on board. When the interpreter reached the abode of that chief the people of the *pa* said Tama-i-hara-nui was not there; but the interpreter saw a canoe thrust off in another direction. He followed it, and saw that the man steering was muffled up in his garment, having only his eyes uncovered. The interpreter at once recognised Tama-i-hara-nui by the lines of the *moko* on his forehead (the *tiki*). Rau-paraha had carefully described the *moko* of Tama-i-hara-nui to the interpreter, who asked Tama-i-hara-nui to come on board and trade, as they had plenty of guns and casks of powder on board of the ship. This induced Tama-i-hara-nui to jump into the boat. The interpreter had a loaded pistol, which was concealed under his coat, with which weapon, he said, if Tama-i-hara-nui

had resisted, he would have made him come. On reaching the vessel Tama asked the interpreter, "Have you Maoris on board?"

The interpreter said, "No."

Tama asked, "Where are you from?"

The interpreter said, "Direct from Sydney."

Tama said, "That is not true, as I see the *hutiwai* (a burr—*Acæna sanguisorba*) sticking to the pea-jackets of some of the sailors."

The interpreter said they had touched on the way at the Bay of Islands, and it must have been there the men got the *hutiwai* on them. The captain invited Tama-i-hara-nui down into the cabin, and placed refreshments before him. After some time Hiko entered the cabin and stared fixedly at Tama for nearly half an hour without speaking. At last Hiko approached Tama and drew back his lower lip, and said, "These are the teeth which ate my father." The other chiefs then entered and reproached Tama for his evil deeds. He was, however, treated well, and had a cabin given to him. He told the interpreter that now that they had taken him he wished to have his wife and daughter with him, so that he might not go alone to the Reinga (world of spirits), as he knew that he would be killed. He asked the interpreter to go for them. The interpreter said, "Oh, no! your people will kill me." Tama said, "No, you may go safely. My people will not touch you, and my wife and daughter will at once come to me." The interpreter went, relying on the truth of Tama's word, and told Tama's wife what the chief had said. She and her daughter and the sister of Tama came off to be with him. They took up their abode in the chief's cabin. In the night the people heard a rather loud snoring sound come from the cabin of Tama. As there was no light there the people thought that all was not right. Some of them went down to see; but as all appeared right they lit a lamp, left it there, and came up again. This was put out, and the same snoring sound was heard. The people went down

again, and found that Tama and his wife had just succeeded in strangling their daughter, a young woman about sixteen years of age, who was only just dead, and a few drops of blood were oozing from her nostrils. The parents had recourse to this unnatural crime to prevent the child becoming a slave. Captain Stewart professed to be horrified at this deed, and said he would have Tama tied up and flogged. "But," said he to his people, "we must first throw the body of the girl overboard, as Rau-paraha and party will most certainly eat it." This was done, and the next day Stewart had Tama tied up and flogged; but Tama bore it without flinching or making any gesture of pain or uttering a sigh or complaint. Rau-paraha and his friends sat by looking on in sullen silence, not approving even of their enemy, who was a great chief, being thus treated. Rau-paraha now landed his men, and, though the *pa* was weakened by the loss of the sixty men who had been taken in the two canoes, with Tama also a prisoner, they fought bravely, and were with difficulty overcome and a great many slaughtered. Rau-paraha returned to the vessel (it is said) with five hundred baskets of human flesh, which Stewart, the captain, professed to think was only pork. When the ship got under way a man of the *pa* came down to the beach and made a great fire in defiance, and to show that their rage would ever burn till they had obtained satisfaction. The captain ordered a big gun to be fired at him. The ball missed the man, but scattered the fire in all directions; and the man ran away. On reaching Kapiti the prisoners were landed, and a great feast made of human flesh to those at that place and the captors of Tama. Tama was given in custody of the widow of Pehi, Pehi being the father of Te Hiko. The widow took Tama to her house, with his wife and sister, and half of the house was given up to them. Thus they lived, and talked to the widow in such a friendly way that any one seeing them would have thought she was a wife of Tama: she used even to clothe him in her best mats and feathers, and adorn his head. This continued for about

two weeks, when one day she caused him to be tied with his arms stretched out, and in this posture she took a spear, or long rod of iron sharpened at the point, and probed the veins of the throat of her victim and drank the blood as it oozed out, placing her lips to the wounds made, and sucking the warm blood as it came. When she had thus taken her revenge alone the people killed him. His wife, not being able to bear the sight, ran away; but she was taken, and also killed and eaten. The sister of Tama was afterwards married to a chief at Port Nicholson, and was still living in 1850. Stewart received twenty-five tons of flax for this evil deed: he might have had more, but he could not stay for it, as a captain of another vessel then at Kapiti, who appears to have been nearly as bad as Stewart in his conduct towards the Natives, sailed before Stewart, and carried the news of this affair to Sydney; so that when Stewart got there every one was talking about it. Stewart was taken up and tried in a Court of law; but he escaped and sailed from Sydney. His vessel is supposed to have foundered and all hands to have perished. The interpreter is still living in New Zealand, and is highly esteemed by the Natives of Kapiti as the captor of Tama; and as a proof of this an old Native sent to him the iron spear with which the widow killed Tama, as he (the interpreter) was the most entitled to it. The interpreter says that human flesh was cooked in the ship's coppers.

EVIDENCE BEFORE SELECT COMMITTEE OF HOUSE OF LORDS,
1838. (MONTEFIORE.)

I chartered a vessel to make a tour of the island [of New Zealand], and to visit every place I possibly could, for the purpose of becoming acquainted with the island, its productions, its general character, as well as with the habits, manners, and general disposition of the Natives; and I had some intention of forming extensive mercantile establishments throughout the island; but, from an unfortunate circumstance, after reaching Entry Island, or Capiti (so called by the Natives) [Kapiti], in Cook Strait, I was de-

tered from so carrying my object into execution. After visiting one or two places I reached Entry Island [Kapiti] in my own vessel, and there I boarded a brig called the "Elizabeth," Captain Stewart, who related the following circumstances to me: That he had been down to Banks's Island with a great many of the chiefs and two hundred men of the island (Entry Island) [Kapiti], to revenge the death of an old chief, who had been twenty-two years ago killed by the opposite party. The "Elizabeth," a British brig, conveyed to Banks's Island about three hundred men, and when she anchored off the island it was made to appear there were no men on board the vessel: they were all below, with the hatches down. In the middle of the night the captain started the whole of the men, and took fifty or sixty prisoners. I have made a more detailed statement of the facts, which, with your Lordships' permission, I will relate from my journal. They are as follow: It must be in the recollection of many that a New Zealand chief was a few years ago in this country, by the name of Pai or Tupai [Pehi], who was introduced to our late sovereign George the Fourth. Some short time after his return to his native country he waged war against the people of Banks's Island, or the Southern Island, and was killed by the chief of that place, named Mara-nui [Tama-i-hara-nui]. This same man is supposed also to have killed several white men there, and four years ago cut off and ate, with his comrades, the boat's crew of His Majesty's ship "Warspite." Since that period, Ecou [Kou], old Pai's [Pehi's] son, has been most anxious to revenge his father's death, as well as the slaughter of the white men, and has been for a number of years bartering his flax for muskets and powder to prepare himself in the event of accomplishing his intention. On the "Elizabeth" anchoring off Entry Island (a small island, as will be seen on the chart), Ropera [Ran-paraha]—that is, the great general or fighting-man here—and Ecou [Kou], the son of Pai [Pehi], came on board, and told the captain and supercargo they had no flax made up, which was a fact. They said they had enough muskets and powder,

as on the island they could muster two thousand muskets ; but if he would go down with his ship, and convey three hundred men to Banks's Island to fight, and again return to Entry Island with such prisoners as they made, they would give him fifty tons of flax, value £1,200. The captain and supercargo consented. How far he was correct in so doing, or how far he was correct in hiring his vessel as a transport, and being instrumental in the cause of so much bloodshed, is not for me to say. However, he actually entered into a regular charter-party, and he proceeded thither with about two or three hundred picked men, all armed with muskets, war-clubs, and tomahawks. The "Elizabeth" is regularly armed, carrying eight guns, besides two swivels on her taffrail, and well found in every description of small arms. On arriving at Banks's Island [Peninsula] all the New-Zealanders conveyed thither were stowed away in the hold. Some of the chiefs coming on board, seeing her guns, were rather suspicious, and the first question they asked was whether the Ropera [Rau-paraha] and Ecou [Kou] were on board ; they suspected they were, and took to their canoes. Immediately after this they (the men stowed below) all came on deck, and took some canoes, full of slaves, lying alongside the vessel, made them prisoners, proceeded to the shore, and commenced battle ; and Ecou [Kou] himself took the great Mara-nui [Tama-i-hara-nui], who had killed his father, brought him prisoner on board the brig, and they killed several on shore. The description the captain gave of their fighting was most interesting ; they killed about fifty, and took about as many prisoners. Only one man on Ecou's [Kou's] side was killed ; several wounded. The vessel returned to Entry Island [Kapiti] with the prisoners and the chief Mara-nui [Tama-i-hara-nui] ; and Captain Stewart informed me, two or three days after he had been to sea he found several baskets of legs and arms in his hold. He made them throw them all over board. They were to be taken to Entry Island to be roasted and eaten. It is a custom

among them. This great Mara-nui [Tama-i-hara-nui] is now on board in irons (at Entry Island). Having gone so far in my own vessel, I was deterred from proceeding in consequence of expecting that the whites would be slaughtered. He (Tama-i-hara-nui) is kept by the captain as a hostage until the charter-party is finally arranged. Ecou [Kou] and Ropera [Rau-paraha] had despatched about two thousand slaves to make flax; and in six weeks from the date of his arrival she is to be filled as per agreement. The brig which I had chartered then proceeded round the island, but I would not go myself. I was obliged to take refuge in this very ship where this great chief was in irons. I expostulated with the captain on his conduct. He said he saw the folly of his conduct, but, having gone so far, he must keep him (Tama-i-hara-nui). I begged him to take him up to Sydney. In four or five weeks afterwards, no flax coming forth, the Natives not having fulfilled their charter—I was anxious to get up to Sydney—I told him I was quite certain he would not get his flax—he set sail, but gave up the chief Mara-nui into the hands of his enemies. He was given up, and I went on shore and saw the whole process of his intended sacrifice. I did not see the man killed, but I know he was killed during the night; and the following morning the widow of the great chief who had been killed had his entrails as a necklace about her neck, and his heart was cut into several pieces to be sent to different tribes, allies of Ropera [Rau-paraha]. On our arrival at Sydney I related the circumstances, and they tried the captain for murder; but there was no evidence against him. He has since met his death, having been washed off his ship coming round Cape Horn; at least, so I have understood.



CHAPTER XI.

Farewell, O noble born !
Farewell, O leaders ! ye
Who are as parapet
And ditch to fort
To stay the angered foe
When charging on the
Home at O-hope-here.
Ye gained the battle, when
Great revenge was sought
For death of Pa-nui.
So Ahu-rei now says
The touch unnoticed given
Was but a touch by Puhi
Of a wasting ill then felt

*A dirge of love sung by an invalid just
before death.*

DEATH OF EUROPEANS AT WAI-RAU.

(NGA-TI-HAU.)

THE cause of the anger of Rau-paraha was a European who had taken a Maori woman to wife, and had then left her and gone away, no one knows where. He left her to look after their house and to feed his ducks. Now, another European and his Maori wife went to the house where the Maori wife who had been forsaken lived, and they two beat her [killed her]. Some men passing by the house saw the woman and reported what they had seen, and Europeans were charged with the murder of the

woman, and the case was tried. Rangi-hae-ata demanded that the Europeans should be hanged, but the Europeans would not agree, as the murder could not be proved against any European. At the time it was said the Maori people would not do such an act without some pretext. This assertion the Magistrates did not believe, and from this evil [disbelief] Rangi-hae-ata began to think of evil in his heart.

News was received that Europeans had gone to take possession of Wai-rau, and Rangi-hae-ata said, "Then does the European mean to commit two acts of aggression? My sister has been killed, and now the land is taken. This is a challenge of war to me." Rangi-hae-ata said to Rau-paraha, "O father! let us go and send the Europeans back to Whakatu (Nelson)—to the land paid for by them, and let Wai-rau remain for me." They embarked in their canoes and crossed Rau-kawa (Cook Strait), and went to Wai-rau, to where the Europeans (surveyors) had built huts, and Rangi-hae-ata called to the Europeans and said, "Europeans, you must go to Whakatu (Nelson)—to the land which you have paid for."

To which the Europeans replied, "No; this is the Europeans' land."

Rangi-hae-ata asked, "Who bought [paid for it or sold it]?"

The Europeans said, "The Maori sold it."

Rangi-hae-ata asked, "Who were the Maori who sold it?"

The Europeans said, "All the Maori."

Rangi-hae-ata asked, "Did Rangi-hae-ata consent [to the sale]?"

The Europeans said, "What of Rangi-hae-ata? All the Maori [consented]."

Rangi-hae-ata said, "Do you say so?" and was angry at this assertion made by the Europeans, as it spoke of him as of no consequence. Rangi-hae-ata then ordered his men to take the things belonging to the Europeans out of the house, and put them all together outside of the house,

so that these things might be in a distinct place from that occupied by the *toetoe* (*Arundo conspicua*) which had grown on his land, and of which the house was built, that the *toetoe* might be burnt.

Again Rangi-hae-ata called to the Europeans and said, "Do not be angry. This *toetoe* belongs to me; it grew on my land. You might be angry if your house, which I shall burn was built of boards brought from England; but, as this *toetoe* is mine, it is right that I should burn it. All the things belonging to you Europeans have been taken out of the house, and I am acting in accordance with a just law; it is for you to commit some evil act." And the house was burnt.

The Europeans called to Rangi-hae-ata and said, "Rangi-hae-ata is evil, and Europeans will soon come and kill you."

Rangi-hae-ata answered, "It will be good."

Rangi-hae-ata and his people then paddled [or poled their canoes] up the creek; where they cleared some land to cultivate. This they had not quite prepared for the crop before the Europeans came back. A canoe was given to the Europeans, who had guns with them, by which they could cross the creek, and they at once began to hold an investigation into the matter in dispute. The Europeans called Rau-paraha and Rangi-hae-ata and asked, "Why did you burn the house of the Europeans?"

Rangi-hae-ata said, "It was because the Europeans came here without authority. Let the Europeans stay at Whakatu (Nelson) or at Port Nicholson, which have been purchased [or bought by Europeans] of the Maori; but this [land] has not been bought or paid for, and was left for me."

The Magistrate became angry, and said, "It is wrong to burn the house of the Europeans."

Rangi-hae-ata said, "Not anything that has been brought from England has been burnt in the house. The *toetoe* [of which the house was built] and the timber [of which it was made] were from [or grew on] my land, and

I have burnt them. Not any plank which you may have brought from England has been burnt, but all the things which you brought from England were taken out of the house [before it was burnt], so that any English article might not be burnt, that I might not be blamed for an evil act. I ever am thinking that the Europeans are a people who investigate matters, and hence you have come to try me in this case for my *toetoe* [which I have burnt]. If you had purchased the *toetoe* you would have been right, but as the matter stands the European is deranged."

At this the Europeans were angry, and called to Rau-paraha and said, "Soon the Europeans will kill all the Maori." Rangi-hae-ata and Rau-paraha did not understand this, but they were informed by a Maori woman who had understood it that the Europeans had said, "Soon all the Maoris will be killed by the Europeans."

Rangi-hae-ata stood up to consent to the assertion, and said, "It is right that my neck should be cut on my own land. As you have [already] killed my sister, I may also have my neck cut on my land." He also said, "You Europeans have said you will not meddle with land that has not been purchased and paid for; but the Europeans tell untruths." (To this the Magistrate listened.) "But no: [the Europeans] are a most meddling people with land that has not been purchased. And my neck is to be cut. And will not your neck be cut presently?"

The Magistrate called to the Europeans and said, "Surround" [or "Close in"]; and the guns of the Europeans were fired, and the wife of Rangi-hae-ata was killed. Rawiri-puwaha then called and said, "Now the law is open" ["We can take revenge, as we are attacked"]; and Hohepa Tama-i-hengia took his gun and levelled it at a European and shot him, and Rangi-hae-ata fled in fear. Rau-paraha called and said, "Oh, the pain!" [or, "I demand revenge. Kill"]. A man called Te-oro now rushed on with a hatchet in his hand, and with it struck a

European, who fell into the river. The other Europeans fled, and attempted to gain the canoe and cross to the other bank of the river. Those who crossed fled; those behind were captured. Mr. Wakefield was taken with the other chief Europeans, but not killed by the captors. Rangi-hae-ata came up to them and said, "Let them be killed for your sister [his wife], as the Europeans have meddled, and without cause have killed a woman in war. I have heard from the Europeans that in their many wars women are not killed." So the chief Europeans were killed, and Rau-paraha and Rangi-hae-ata and their people embarked and crossed Cook Strait to O-taki.

RAU-PARAHĀ'S ACCOUNT OF THE MASSACRE AT WAI-RAU.
(BLUE-BOOK, 1843.)

When Rau-paraha reached Queen Charlotte Sound he sent over his elder brother (Noho-rua) to be examined in the Commissioner's Court at Wellington. Upon Noho-rua's return without Mr. Spain, or any tidings of his coming, Rangiaiaata [Rangi-hae-ata], tired of the delay, proposed that they should immediately proceed to Wairau and prepare the grounds for cultivation before the season was further advanced. They accordingly went to Wairau with their families, and found the surveyors cutting up the land into sections for the Europeans. He (Rangi-hae-ata) remonstrated with them about the survey, telling them that the land belonged to the Natives and not to Colonel Wakefield, but, finding this of no avail, he ordered his men to pull up the ranging-rods, and told the surveyors that he would compel them to desist; he then went to their different stations, and informed them that he had come to convey them to the *pa* at the mouth of the river, and send them back to Nelson. He removed all their effects out of the house they had erected, and asked them more than once if any portions of their property remained in the house, and, being answered in the negative, Rangi-hae-ata set fire to it. After he had conveyed the surveyors and their effects to the mouth of the river he

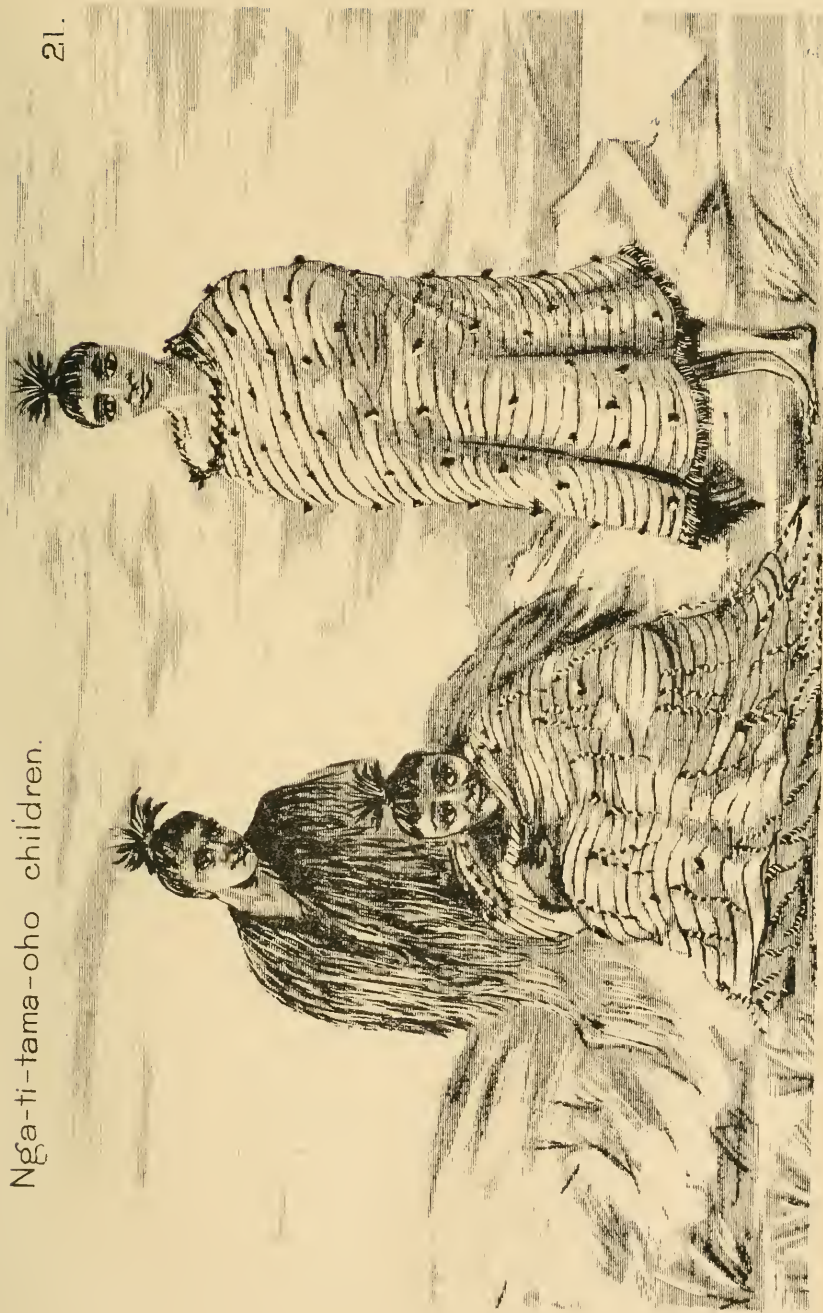
returned to Tuaina-rino, the place where the conflict occurred, and commenced clearing the ground for cultivation. He considered that building a house or shed upon his land was taking forcible possession of it, and therefore, according to Native custom, he destroyed it. A short time previous to the conflict he had quarrelled with his nephew Puaha about the right to occupy a certain portion of the ground, in consequence of which they separated, and Puaha threatened to withdraw with his followers to another district, and to cease all future connection with his family. Puaha on his way to the mouth of the river met Captain Wakefield, Mr. Thompson, and a party of about fifty Europeans armed with guns, pistols, and cutlasses. They detained Puaha, and requested him to show them where Rau-paraha and Rangiaiaata [Rangi-hac-ata] were, and some of the lower class of Europeans used the most violent and insulting language towards him, threatening to shoot him unless he told where Rau-paraha was; but they were reprimanded by some of the gentlemen for their conduct. Puaha, watching a favourable opportunity, glided into the forest unperceived, and reached Rau-paraha by a different route before the Europeans, and gave him notice of their coming and their object. Hitherto he (Rau-paraha) had imagined that the "Victoria" had arrived with Mr. Spain (Old Land Claims Commissioner) and Mr. Clarke (Protector of Aborigines) to investigate the disputed claims to land in that part of the country. He (Rau-paraha) told his men to remain perfectly quiet, and not to interfere until they saw the white people actually dragging him away, when they were to rescue him; but to resort to no violent measures except in defence of their lives. When the armed force of the Europeans came in sight they divided themselves into two bodies. One occupied a hillock at some little distance, and the other took up its position on the opposite bank of a deep rivulet which flowed between them and the Natives. Several gentlemen, among whom were Captain Wakefield, Messrs. Thomp-

son, Tuckett, Cotterell, and Brooks, the interpreter, crossed over the rivulet to the side of the Natives in Rau-paraha's large canoe, which stretched across from one bank to the other. The Natives repeated the usual salutation of welcome, and upon inquiry being made for Rau-paraha he rose and said, "Here am I. What do you want with me?" He then held out his hand to Mr. Thompson, who pushed it away; but Messrs. Tuckett and Cotterell shook hands with them all. Mr. Thompson told him he had come to take Rau-paraha and Rangiaiaata (Rangi-hae-ata) into custody for burning down the house Mr. Cotterell had erected at his station, and that they must go on board that vessel. He (Rau-paraha) replied that he had not destroyed any European property; that the thatch and rushes of which the house was made were the produce of his own land, and therefore his own property, and he had a right to dispose of it as he pleased; that he was willing to wait till Messrs. Spain and Clarke came to settle the question as to whom the land belonged, but that he would not submit to be manacled like a slave and taken on board the vessel. One of the Europeans said that Mr. Spain and Mr. Clarke were on board, but was contradicted by another of the bystanders. Mr. Thompson told him he had not come about the land, but to take him on board the vessel, and try him at Nelson for burning down the house of Mr. Cotterell, one of the surveyors. He replied, he could not go on board the vessel, but would willingly enter into an adjustment of the difference on the spot, and that, though it might cause a delay of two or three days, they might settle about the disputed land. Mr. Thompson then produced a paper, saying he had not come to talk about the land, but the burning of the house; that that was the "book-a-book" of the Queen, and that he was the Queen. He added that if he (Rau-paraha) still persisted in refusing to go on board the vessel he would order the white people to fire upon the Natives. At this Puaha jumped up, and, holding a New Testament in his hand, told Mr. Thompson that the greater portion of the Natives there had embraced Chris-

tianity, that they professed to be bound by the precepts of that book, and did not wish to fight. Mr. Thompson pushed him away, and inquired for Rangiaiaata [Rangi-hae-ata]. On hearing his name mentioned, Rangiaiaata, who was sitting behind a bush at a little distance, jumped up, and in the most violent manner and loud tone said, "What do you want with me? what do you want with Rangiaiaata, that you should come here to bind him? Do I go to Port Jackson or to Europe to steal your lands? Have I burned your house? Have I destroyed your tents, or anything belonging to you?" But Rau-paraha, seeing that the Europeans were not pleased with the violent gestures of Rangiaiaata, ordered him to sit down and leave the management of the question to Puaha and himself. Mr. Thompson then, after a short conversation with Captain Wakefield, laid hold of his (Rau-paraha's) hand, and called the chief constable to produce a pair of handcuffs; but, ascertaining his object, Rau-paraha hastily withdrew his hand under his garment. Mr. Thompson got into a violent passion, and reiterated his threat that he would order his people to fire upon the Natives. Rau-paraha said, "This is the second time you have threatened to fire. You should not be so thoughtless;" and firmly refused to go on board the vessel and be bound like a slave. Mr. Thompson called out "Fire;" but one of the gentlemen said, "No, no; the Natives are well armed too." Mr. Tuckett or Mr. Cotterell turned to the Natives, and said they had better retire, or the Europeans would fire. Rau-paraha replied he would stay where he was. Puaha repeatedly entreated the Europeans to settle the matter amicably; but they would not hear him, and retired, asking him for the canoe, that they might recross the rivulet to the side where the Europeans were stationed.

Rau-paraha immediately rose and led his lame daughter to her husband (Rangi-hae-ata), that she might remain under his protection, and told his men to use no offensive measures until the Europeans had fired and one or more of the Natives had fallen. By this time the gentlemen had

reached the canoe, when Captain Wakefield ordered the Europeans to advance, and while they were in the act of crossing the rivulet a volley was fired by the Europeans, and three of the Natives fell. Rau-paraha immediately said to his followers, "As the Europeans have commenced the evil, let us bid farewell to the sun and the light of day, and welcome darkness and death" (an expression meaning that they would sell their lives as dearly as possible). At the same time Puaha rose and said, "Stand up and seek retribution for the death of your relatives;" and the Natives instantly returned the fire, killing four of the Europeans. Two or three fell on the Native side of the rivulet, for the gentlemen had not time to cross in the canoe. Two or three more volleys of musketry were fired, and the Europeans were thrown into confusion and retreated, many throwing away their arms to disencumber themselves in their flight, while Captain Wakefield and Mr. Thompson in vain attempted to rally them. The Natives instantly pursued them up the hill, the Europeans occasionally standing and firing down upon them. When he had almost reached the first brow of the hill, Rau-paraha saw Captain Wakefield and Mr. Thompson and one or two other gentlemen waving a white handkerchief, as if in token of reconciliation. He heard them call out, "Enough, enough, that will do the fight," and told the young men who had outstripped him to spare their lives; but at that moment Rangiaiaata [Rangi-hae-ata] came up and shouted, "Give no quarter; they have killed your daughter Te-rongo." The words were hardly uttered when the young men overtook them and killed them. After this the fire gradually subsided, and as many as were overtaken were immediately slain. He (Rau-paraha) gave orders after the conflict that none of the fallen should be stripped; but took one watch, which was buried with Te-rongo, Rangiaiaata's wife. After interring their own people they left the spot, and that same night they left Wai-rau in their canoes; and in a few days crossed the straits, withdrew all their followers from Mana, Pori-rua, and Kapiti, and took up their position



at O-taki. Rau-paraha then added that the land question was the root of all the evil. He bitterly regretted that blood had been shed. He had been in constant intercourse with Europeans for upwards of twenty years, living on the most amicable terms; he had not raised his hand against them except in defence of his life, nor would he ever have done it to the day of his death unless compelled by their oppression and injustice to do so. He had never premeditated any attack upon the Europeans at Wai-rau, as a proof of which he had taken with him the wives and families of his followers; not half of the men carried fire-arms, and even those who did were so short of ammunition that they were obliged to load them with pebbles instead of bullets. Captain Wakefield and Mr. Thompson were killed by a son of Te-ahuta, the first Native that fell, as a retribution for the death of his father. Mr. Cotterell came into the field unarmed, but after the fight had commenced seized a double-barrelled gun to defend himself; and Brooks, the interpreter, was struck down by Rangiaiaata [Rangi-hac-ata] and despatched by the slaves.

JOSEPH MORGAN says: I was at the Wairau on the 17th of June last. I saw Mr. Thompson, Captain Wakefield, and a few others cross, by means of a canoe, the stream which separated us from the encampment of Rau-paraha and Rangiaiaata. The Maoris at first objected to the canoe being used; but Mr. Thompson said he would seize it in the Queen's name. They offered no further opposition to the canoe being used. Mr. Thompson told us we were to protect the constables and himself in taking Rau-paraha, but that we were not to fire unless they were molested in returning. When the gentlemen were over, the only thing which I heard Rau-paraha say that I could understand was, "Kapai the korero [Talk is good]; no good the fight." I particularly observed among the Natives one with whom I had had a quarrel a few days before, respecting a coat which he stole from one of Mr. Parkinson's men. He also saw me, and we watched each other closely. When we were ordered to cross the stream the Natives spread themselves, and (with

the exception of two or three) retired behind the bushes. Tyrrell was the first man who advanced across the canoe; I followed close behind him, and told him to push along. While we were crossing, Captain Wakefield (who was also in the canoe) said, "Keep your eyes on them, my men: they have their guns pointed at us." At this time the Maori who had stolen the coat was earnestly watching Tyrrell and myself, who were close together. The moment we jumped out of the canoe he brought his gun to his shoulder, and retired a few paces to a bush. Believing that he intended to fire at me, I stooped behind a bank for protection. At this instant a gun was discharged, and Tyrrell fell dead at my feet. I have not the least doubt that the gun was fired by the Maori who had watched us. I am certain no gun was fired previously. Tyrrell was struck in his throat, and fell dead on his back. Had the gun been fired by one of our own party he must have been struck behind. No order to fire had been given, and Mr. Thompson had told us previously that we were not to fire without his orders. I am sure that Tyrrell was killed by the first gun that was discharged. I was not more than seven yards from the spot where the Maori stood who pointed his gun at us, and who, I believe, shot Tyrrell. I believe the Maoris always meant to fight. Whilst staying at the *pa* before the arrival of the brig *Rau-paraha* told me, if Captain Wakefield came he would kick up a row. This was said in Maori; but a Native who spoke English well told me what he said. Every Maori was armed either with a gun or tomahawk. When Tyrrell was killed Mr. Thompson ordered us to fire; but before we could do so several Maoris had fired. I had a double-barrelled gun, which Mr. Howard had given me, with which I attempted to fire at Rangiaiaata [Rangi-hac-ata], who was sitting behind a bush, but neither barrel would go off. On looking round I saw that all our party, with the exception of Captain England, were on the other side of the creek. Captain England was in the water, crossing under shelter of the canoe, which he did by laying hold of its side hand over hand. I crossed

in the same manner, and while doing so one ball struck off my cap, and another hit the barrel of my gun and knocked it out of my hand, and it was lost in the stream. The water reached my neck as I crossed. I followed Captain England* up the hill, where he joined Captain Wakefield and the other gentlemen. Captain Wakefield, seeing that he was not supported by the men, who were then running off in all directions, held up a token of peace. I remained with the gentlemen until nearly the whole of the others had deserted them; and then Morrison and myself ran to the top of the hill and lay down, as I could go no further from being so wet. We did not look about us, because we heard the Maoris searching for us. They had with them a dog, which they shouted to and encouraged in the same manner as when they hunt pigs. We lay quiet until dark, and then went down the plain, and reached the coast at daylight. We hailed a boat, but could not make ourselves heard. We then went across the hills of Ocean Bay. On our way we passed through Robin Hood Bay, where some Natives gave us food, and a woman showed us the right track. The Natives asked us if we had been at the fight at the Wai-rau. We told them we had not, but had been capsized in a whaleboat. I believe that, with the exception of myself, Tyrrell was the only armed man who crossed the stream.

BLUE-BOOK, 1843. (WAKEFIELD.)

The district of Wairau, in Cloudy Bay, communicating with the Nelson Settlement (of which it will form a part), at about ten miles from the valley of the Wai-mea, had been for some months under survey. The work would have been completed by next September, and would have laid open for selection the whole of the rural lands offered for sale in the scheme of what was called the Company's second colony. No opposition had been offered to the surveyors by the Natives until lately, when, upon the sitting of the Court of Land Claims at Pori-rua, Rau-paraha and Rangiaiaata [Rangi-hac-ata] informed Mr. Commissioner Spain

that they intended to interrupt the operations at Wai-rau. That gentleman induced them to promise to defer that intention till he should go over to Cloudy Bay, to investigate the titles in the Middle Island ; and it is thought that they would have adhered to their promise but for the influence and instigation of some Europeans, who, in consequence of cohabitation with women of Rau-paraha's tribe, set up claims to portions of the land in question. Mr. Spain's Court was to have closed here [Wellington] on the 19th June, when he proposed to adjourn to Cloudy Bay or Nelson. The promise he had with difficulty procured from the chiefs to postpone their interruption of the surveys was made on the 12th of last month, and did not come to my knowledge till after the events I have to relate. In the meantime Rau-paraha and Rangiaiaata, with their followers, amounting to some twenty men, were conveyed across Cook Strait from Pori-rua to Queen Charlotte Sound, and from thence, after a stay there of a few days, to Cloudy Bay, in a schooner of thirty tons, belonging to and commanded by Mr. Joseph Thomas, who formerly cohabited with the daughter of Noho-rua, the brother of Rau-paraha, by whom he has several children, and in whose right he is a claimant of land at Wai-rau and elsewhere. I have been informed on credible authority that on the arrival of the schooner in Cloudy Bay the chiefs on board were regaled with spirits, to the use of which Rau-paraha and Rangiaiaata are addicted, and that much inflammatory conversation took place, and great excitement prevailed amongst the party respecting the object of their visit to Wai-rau. But no evidence has yet been taken on this point.

The Native party being strengthened by the addition of the resident Natives at Cloudy Bay, and amounting in all to about eighty men, forty of whom carried fire-arms and the remainder tomahawks, proceeded in their canoes to the Wai-rau, when they immediately commenced the obstruction of the survey, and finally burned down the reed house of one of the contractors. Mr. Tuckett, the Company's chief surveyor, arrived at this time in order to inspect the survey,

and, having despatched information to Nelson of the interruption of the works, afterwards went himself to report the circumstances. But before he arrived at Nelson the Magistrates there had issued a warrant upon the information of Mr. Cotterell, the contractor, whose house had been destroyed, and Her Majesty's colonial brig was met by Mr. Tuckett at the entrance of Tasman's Gulf, conveying the Police Magistrate, Mr. Thompson, Captains Wakefield and England, with volunteers and working-men, to the number of forty persons, to put in execution the warrant against Rau-paraha and Rangiaiaata. The brig anchored off the mouth of the Wai-rau River on Thursday, the 15th instant, and disembarked some of her passengers. The remainder landed on the 16th, and the whole party ascended the river in search of the Natives. The depositions, a copy of which I forward, will more particularly explain the movements of both parties. Suffice it for me to state that on the morning of the 17th they found themselves in presence of each other—the Natives encamped on an open space of ground backed by low bush, and having a deep creek and steep hill in their front. The Police Magistrate, Mr. Thompson, Captain Wakefield, Mr. Richardson, Mr. Howard, Mr. Brooks, the interpreter, and three constables crossed the creek, over a canoe which was laid across it. Mr. Thompson then explained, through the interpreter, the object of his visit to the Native chiefs, and called on Rau-paraha to go with him on board the brig, which the latter positively refused to do. After some urgent threats by Mr. Thompson, a party of sixteen armed Natives sprung up in a hostile attitude, and the interpreter informed Mr. Thompson that there were many more hidden in the bush. Upon this Mr. Thompson pointed to the Europeans, who were armed, and amounted to thirty-five men, and threatened to order them to fire on the Natives. The English party who had crossed the creek endeavoured to rejoin the main body, some of whom advanced towards the creek. An accidental discharge from a musket carried by one of these then took place, and a

moment afterwards a volley from both parties ensued. The depositions will again give you the particulars. No arrangements for resistance by the Europeans seem to have been made further than drawing up the armed men in line. No reserve force supported them, and it appears that it was never contemplated that they would have more to do, to execute the warrant, than to show themselves. Three Natives fell wounded by the first volley, and the rest wavered, and were on the point of falling back, when Rau-paraha called out to his followers to advance. The party of armed workmen, totally unacquainted with the use of fire-arms and discipline, dispersed at the yells which the Natives made on advancing across the creek, and, heedless of the orders of their superiors, fled up the hill. The rest of the sad story is soon told. Repeated attempts to rally the fugitives proving ineffectual, Captain Wakefield called on them to throw down their arms and surrender, displaying a white handkerchief as a signal of peace; but those men who had gained the summit of the hill continued to fire over the heads of those who gave themselves up. The pursuit by the Natives was not arrested till all their opponents were in their power, when E Pua [Pua], a Christian chief, attempted to save the lives of Captain Wakefield and a few others, but without avail, for Rangiaiaata [Rangi-hae-ata], whose wife had been killed by an accidental shot in the affray, came forward to the party of prisoners, who were surrounded by Natives, and, calling upon Rau-paraha to assist him, with his own hand and tomahawk despatched all those who had not fallen before his followers.

Mr. Tuckett, with some others, instead of mounting the hill, descended a gorge and gained the sea-shore, where they procured a whaleboat and got on board the Government brig about the middle of the day. In the evening some attempt was made to communicate with the shore, but, no indications of any of the party having escaped to the coast appearing, Mr. Tuckett thought it advisable to bring the brig to Port Nicholson for advice and assistance.

Meetings of the Magistrates and of the inhabitants took place, and numerous volunteers offered to accompany me to the scene of the contest. We accordingly embarked, about eighty in number, including all the young and enterprising settlers of all conditions in the settlement who could be spared from their avocations; but a gale of wind setting in prevented the brig sailing for forty-eight hours. At its termination we relanded the armed force, the use of which must have been rendered unnecessary by the delay, and proceeded as a quorum of Magistrates only to Wai-rau. On arriving at Cloudy Bay we found our worst fears realised, and heard the particulars which I have given you above. The Rev. Mr. Ironsides, of the Wesleyan Society, had, with praiseworthy humanity, visited the spot where the fatal occurrences took place, and interred the remains of nineteen of our countrymen. The Natives had quitted the scene of action the same evening, the 17th; and, collecting all their women, children, and property, had entirely abandoned Cloudy Bay and its neighbourhood. We found only two Natives—one wounded—who had been present at the affair, and whose evidence will be found in the depositions.

Rau-paraha and his tribe have taken up their residence at O-taki, where they profess their intention of remaining quiet unless retaliatory measures be undertaken against them, in which case they threaten an attack on the white settlers along the coast and at Wellington, and propose afterwards to take up a strong position on an almost inaccessible part on the banks of the Manawatu River, at eighty miles from its mouth.

TARAIA AND LAST ACT OF CANNIBALISM, IN 1842. (BLUE-BOOK, 1842.)

Acting-Governor Shortland to Lord Stanley.

It is with deep regret I now proceed to inform your Lordship that the peace of the district of Tauranga, in the Bay of Plenty, has recently been disturbed by an attack on one of their *pas* by an armed force under Taraia, a chief of one of the principal tribes of Hauraki, or the Thames.

I proceeded to the residence of the chief Taraia, of the Nga-titama-te-ra Tribe, in the district of the Thames, on which occasion I was accompanied by the Lord Bishop of New Zealand and his chaplain, the Rev. Mr. Cotton. I found Taraia at his residence, about ten miles below the mission-station, at a place called the Puru. He was from home when we arrived, but returned as soon as sent for.

I told him the object of my visit, the reluctance with which your Excellency credited the statements in circulation, and your unwillingness to take any further steps until you should be more fully informed of the whole case.

Taraia replied, it was correct that he had, in consequence of his land having been encroached on by the Natives of Tauranga, and a number of other provocations, taken up arms against that place, had surprised a *pa*, killed four men, one woman, and a child, and had also fired into a canoe to which a number had escaped, killing and wounding several, and carrying off about twelve women and children as slaves.

I further pressed him to say whether or not it was true that the disgusting practice of cannibalism had been revived; he said, Yes, it was one of their old practices; that two bodies had been eaten. I told him in what abhorrence Europeans held such a practice, and that it was the determination of Her Majesty's Government to put a stop to it.

He replied that it was a matter in which Natives alone were concerned, and he did not see what business the Governor had to interfere in it. Had he injured a European it was a subject for the Governor, but not this.

I then proposed that the prisoners should be given up. He said that could not be done until peace was made; then, according to their custom, they would be redeemed by their friends and given up.

Having heard that a Native from Wangari [Whanga-rei] and his party had joined Taraia, and were then at Kawaranka [Kauwae-ranga,] I went to that *pa* to see him. He had but little to say for himself, but refused to give up two slaves that had fallen to his share, expressing his sur-

prise that the Governor should interfere in this matter, and at the same time relating a number of cases that had taken place in different places without any interference of the Governor.

Letter from Taraia (a Chief of the Thames).

FRIEND THE GOVERNOR,—

Hearken to me. Mine is my land. Had the Europeans acted in this way [meaning, as the Tauranga Natives] you would have been angry : by parity of reasoning. I was angry about my lands and my corpses ; it was a great provocation. Don't let the Europeans presume with the Natives. With the Governor is the adjustment of European affairs, and with us the adjustment of Natives. Don't let the Europeans presume with the Natives.

Letter from Taka-nini (a Chief of the Thames).

FRIEND THE GOVERNOR,—

For what reason are you about to proceed against us, to kill us ? This is the glaring wrong for you to kill the Natives. Hearken to me. The affair [meaning that at Tauranga] is not of to-day ; it is from days gone by. From that place we have lost [or had made] many corpses. Friend the Governor, I care nothing about yours or the Europeans' anger. I said nothing in the case of Maketu ; I did not say that was wrong : it was correct in you, as this is correct in me ; it was a payment for the European killed, as this is a payment for my friends killed, also for my land taken. Yours was correct as mine is correct.

Friend the Governor, by you let there be a letter written to me. Let Mr. Clarke be interpreter.

Willoughby Shortland to Governor Hobson.

On our arrival at Taraia's *pa* we were received with great civility. He told us he had heard that the Governor intended sending soldiers to capture him, and that the *pakeha* (Europeans) had informed him he would be hung "like

Maketu." "If this be true," said Taraia, "I will first take payment for myself" (meaning that he would kill some Europeans as satisfaction for his own death). "The Governor may then send his soldiers to kill me. Here I will remain, that my people may see my death." We informed him that the object of our visit was to explain to him the true words of the Governor, which were these: That war must cease; that a payment must be made to the injured parties, and the land in dispute sold to the Governor by all the claimants. "What relation is the Governor to Wanake" (the chief killed at Katikati), exclaimed Taraia, "that he should love him so much? I have no objection to pay his people, provided they pay me for all my relations whom they have killed. Have they not eaten my mother? Have we not been at war many years? This is not the first time."

From this place we went to Coromandel, where we embarked in the "Victoria," and arrived at Tauranga on Wednesday, the 6th August.

On anchoring we were visited by two large canoes, in which were many of the principal Natives of the neighbouring *pas*, and among them some of those who called on your Excellency to interfere in the matter in question, and others who had escaped from Wanake's *pa*.

On Saturday morning a large body of Christian Natives assembled at the mission-station, the place fixed on for the meeting, and about noon the heathen party, headed by Tu-paca and Te-mntu, arrived. These latter, following the Native custom, rushed up to the spot where we were standing, and then danced the war-dance.

I then opened the meeting by informing them that your Excellency had heard with very great regret of the attack made on them by Taraia, and that you had sent me to make peace; that as the present feud had arisen from some old dispute about the land at Katikati, your Excellency gave them this opportunity of settling their differences, through his mediation, but that from this time their wars must cease, and that, in order to remove for ever the cause

of strife, you would consent to purchase from each of them the lands respecting which the contention arose. I stated that I had visited Taraia, who had accepted the Governor's proposal, and had offered to allow the slaves to return, and to make a payment for the injury he had committed.

I then added that information had reached us which accused two of their own chiefs of having invited Taraia to commit this inroad.

A long debate then commenced, which lasted until night had nearly set in, without our being able to effect anything : they urged strongly that either Taraia ought to be hung, according to the English laws, "like Maketu," or that they themselves should be permitted to seek a payment according to their own customs. Many stoutly denied the right of the Government to interfere in their quarrels, but all agreed that if in any way he [or any of them] molested the *pakehas*, in that case the Governor's interference would be just.

Te-mutu, the chief who had been accused of inducing Taraia to commit the depredation, entered into a long defence of his conduct. He repeated at length the communications which had passed between himself and that chief, and vehemently disclaimed having in any way been accessory ; but the letters, the substance of which he repeated, were of so ambiguous a character that his innocence appears at best but doubtful.

The lateness of the hour obliged me to adjourn the meeting until Monday, when we again met, and for some time apparently to as little purpose as on the previous day. At length, however, they agreed to sit down in peace, and to leave the settlement of the matter in the hands of the Governor. They added a request that a *pakeha* (European) chief might be sent to reside amongst them, and that a settlement of Europeans might be formed at Tauranga, for which purpose they offered to sell some land at that place, and also a block of land lying between them and the Rotorua tribes, which they said would be the means of putting an end to the wars which had so long existed between them.

TANGA-ROA AND WAR AT TAURANGA. (BLUE-BOOK, 1842.)

Acting-Governor Shortland to Lord Stanley.

On my arrival at Tauranga, on the 2nd December, I found the Natives of that place again engaged in warfare with a tribe residing at Maketu, one of whose principal chiefs, named Tangaroa, had shortly before committed a very serious outrage on the Natives at Tuhua or Mayor Island, relatives and allies of those at Tauranga.

The affair is rendered the more difficult to be dealt with by the circumstance of each tribe having forcibly possessed themselves of a boat—the one belonging to a European trader living at Tauranga, named James Farrow, the other to a person named Grant, living at Auckland. The former of these boats was made use of by Tangaroa to effect the massacre at Tuhua, and is still in the possession of that chief.

At the moment of my entering Tauranga, Te-mutu, a chief of the district, and an armed party were leaving the harbour in the other boat, for the purpose of retaliating on the Maketu Tribe. Fortunately I was able to persuade them to give up their intentions for the moment, and the more easily prevailed with them to leave the redressing of their wrongs to the Government, as they are the weaker party, having suffered severely by the continued inroads of their warlike neighbours, the tribes of Hauraki and Maketu.

Having been put in possession of the whole facts of the case, as detailed in the letter from Mr. Chapman, of the Church Missionary Society [see p. 157], I sent a message to the chiefs of Maketu, requiring the immediate restitution of the boat belonging to Farrow, and expressing my extreme displeasure at the violence of which they had been guilty.

The reply was a decided refusal on the part of the Natives who had been actually engaged in the murder, Tangaroa and his friends expressing their determination to persist in their murderous and cannibal practices ; the other chiefs,

however, signified a wish that the boat and property should be given up.

I found my endeavours with the one party fruitless, and my influence with the other but doubtful, both as to the prevention of hostilities, and even as to the recovery of the boat from the hands of Te-mutu.

I should be wrong if I disguised the fact that cannibalism is by no means rare in New Zealand ; the chiefs even boast of it. Te-mutu, in my presence, told the Chief Protector of Aborigines that if he caught Taraia he would kill and eat him ; and on Mr. Clarke's remonstrating, again exclaimed, " Yes, I will eat him ; he is a bad man." At Maketu, also, they declared their determination to persist in eating human flesh, saying, " Pork is the food for the *pakeha* (white man), human flesh for the Maori."

A further and a very detrimental effect of the continuance of Native wars is that the well-disposed Christian natives, and such as are beginning to feel the influence of the Gospel, find themselves obliged in a great measure to return to their ancient customs. As an instance of this, no less than ten of the Rev. Mr. Brown's Native congregation at Tauranga left him, returning their books to him, and saying, " We must fight to defend ourselves. Have they not slaughtered our relatives ? If we may not fight, we will no longer be missionaries."

Rev. J. Chapman, Church Missionary, to His Excellency the Governor.

I have the honour to acknowledge the receipt of your communication of this day's date, and beg to submit to you the following statement in reply, which is the substance of the information I have been able to obtain from different parties :—

It appears that Tanga-roa, a chief of Maketu, embarked in a small coasting-vessel for Auckland, accompanied by an inferior chief and a little boy named Ngaki, son of Pohe, one of the principal chiefs of the district. Contrary winds compelled them to put into Katikati, on

the western side of Tauranga. I learned that, at the suggestion of Tangaroa, the vessel was anchored off Onare, a *pa* which had been *tapued* and deserted in consequence of Wanake and his party having been killed in an attack made upon them by Taraia and others; and, the party having landed and discovered that there were potatoes in the place, commenced loading the vessel with them. They were observed by some Tauranga Natives from a *pa* at some distance, and their intentions suspected. They (the Tauranga Natives) accordingly manned a canoe, and came down on the Maketu Natives so suddenly that the latter escaped with difficulty into the bush and secreted themselves. The vessel was taken, and the two Europeans in charge stripped because they had plundered the food on which the blood of Wanake and his party had been shed. In the confusion the boy was separated from his friends, and nothing had since been heard of him.

A few days after this occurrence a boat belonging to a trader named James Farrow, on her way to Whitianga, was compelled by stress of weather to anchor at Katikati, when Tangaroa and his companion made their appearance, naked, and requested to be taken on board and conveyed away, as they were fearful their enemies might discover and murder them. Farrow received them on board, clothed and fed them, and promised to take them to Whitianga, where they would be safe.

On the following morning Farrow suggested to his brother that they had better go on shore in order that they might from an eminence discover whether the bar was passable. They landed, accompanied by Tangaroa, making the vessel fast to the shore by a hawser, and leaving Tangaroa's friend and a Native of Farrow's in charge; and, having satisfied themselves as to the state of the bar, they were returning to prepare for the prosecution of their voyage, when Tangaroa pushed on before them, got on board the vessel, drove Farrow's Native overboard, and, having loosed the hawser and taken up the anchor, set sail for Maketu. By this time Farrow made his appearance

on the beach, and remonstrated with them; but received this answer: "Find my boy, and you shall have back your boat." On Tangaroa's arrival at Maketu I was requested by some of the chiefs to attend a meeting at Roto-rua, and was deputed by them to go to Maketu and inform Tangaroa that it was their wish that he should give up the boat and property immediately to me. On my arrival there I found that Tangaroa, Tohi and Natanahira, the boy's uncles, with others, had sailed out two days previously in the boat, armed, leaving word that they were going to Katikati to look for the boy. Instead of this they ran over to the Mayor Island (the inhabitants of which are related to the people of Tauranga), feigned themselves as having come on a friendly trading visit, and as soon as a canoe came alongside from the island they attacked those in the canoe, killed three, wounded others, and took two prisoners. The bodies of two of these they placed in the canoe which they had taken. The others saved their lives by swimming to the shore.

As soon as circumstances admitted I went, in company with an influential chief related to the parties, to endeavour to obtain the release of the two prisoners. They treated me with civility, but my request was peremptorily refused. I, however, obtained a promise that they should not be killed. Hitherto, I believe, this promise has not been broken. This occupied till past midnight. On the following morning I had another interview with the chiefs, and made use of every possible argument I could to induce Tangaroa to give up the vessel; but he steadily refused unless I would give him ten blankets and 50lb. of tobacco. This, of course, I could not accede to. I also endeavoured to obtain the bodies of the slain, which were lying before me, the head of one, a chief, having been cut off and hung up in the sacred place as an offering to "Whiro" (their god). This was also refused. I now requested a Mr. Sampson, whose vessel was lying there, to join with me in making a formal application that the bodies might be buried. Tohi seemed excited, and only replied, "You Europeans have your customs, we ours;" then,

addressing those around him, "Cook them, cook them." Finding remonstrance fruitless, and that they were almost quarrelling with one another, I left. The slain I know were cooked, and part sent to the relations of the murderers resident at Roto-rua, which they accepted, thus giving a tacit approval of the conduct of the others, and in a manner acknowledging they were ready to support the perpetrators.

Evidence given at Tauranga.

PETER LOWRIE states he was engaged to sail in the "Nimble" cutter, from Auckland, on or about the middle of the month of October, in company with Charles Joy, who was commissioned to trade with the Natives on the coast. Said Joy had a knowledge of the language, and to him was left to determine where they should proceed. He understands that the boat is the property of William Grant, of Auckland, by whom it has been let to James Smith, living at Auckland, in the service of Mr. Kennedy. Mr. Smith placed on board trade suitable to their purpose—blankets, pipes and tobacco, calico, &c., but no fire-arms. They first went to the river Thames, and thence to Maketu, where they remained eight or ten days. They procured only a few pigs, and then sailed with the intention of going direct to Auckland. At Maketu two Natives engaged for a passage—one of them to Mercury Bay; he believes he paid a small pig: and the other, named Tangaroa, to Auckland, for which he paid a musket. A Native boy also accompanied them, by the consent of his mother, on condition that he should be brought back on the return of the vessel. They arrived off Tauranga on Saturday night, 5th November, anchored for the night inside the Heads, and sailed on the next morning (Sunday). Put into Katikati, about fifteen miles from their last anchorage, on Monday, the 7th November. As they wanted wood and water, and the wind was foul, anchored near the beach, opposite the *pa*. The Natives immediately went ashore and entered the *pa*, from which they presently returned with some potatoes, which

they cooked on the beach. They then sent back for more, which they placed in the boat—about six or seven basket-fuls. In the meantime Charles Joy went on shore in search of wood, and Tangaroa went to look for water. They had been there, he thinks, about two hours, when a canoe full of Natives came suddenly upon them. The Natives came on board with their muskets, threatening, as he thought, with the intention of killing them. Tangaroa, the other Maketu Native, and the boy ran away directly into the bush; he (Lowrie) and his partner remained on the beach. One Native snapped his gun at them; he does think he could identify him. Three Natives came upon them before the canoe made its appearance. These were the persons by whom they were threatened. The boat was seized by the whole party of Natives, and the property divided amongst them. He thinks the property taken from the boat by them consisted of five pairs of blankets, five pairs of sheets, one whole piece of calico, one portion of a piece of calico, three or four pounds of tobacco, one dozen and a half of pipes, ten pigs, besides the clothes of Charles Joy and himself (Peter Lowrie).

No pursuit was made after the Maketu Natives. He has never seen nor heard of the little boy from Maketu since. The same night they all went to Matakana, taking the vessel with them. The distance he thinks about eight miles. The next day the Natives gave Peter Lowrie and his partner a shirt each. After remaining at Matakana two days Charles Joy went to Auckland by way of Waikato, in order to make a statement of this case. Peter Lowrie has remained at Tauranga.

Statement made at Tauranga, on Oath.

JAMES FARROW, of Tauranga, storekeeper, states on oath: Sailed from Tauranga on or about the 7th November last, for Tai-rua. Wind being full, I was obliged to put back and run into a small harbour called Katikati. I had been in the harbour about two hours, at anchor, when I saw two Natives ashore. One of them swam off to the boat. He got

on board, and told me that the Natives of Matakana had taken the boat in which they were going to Auckland ; he also said that the Native on shore was called Tangaroa. When the tide ebbed, about two hours afterwards, he (Tangaroa) came on board. They asked for food, which I gave them ; I also gave Tangaroa a blanket.

In the evening they (the Natives) went on shore. They inquired where I was bound. I said, Tai-rua. They asked for a passage, which I said I would give them. On my saying, " If it is bad weather, I shall return to Tauranga," they replied, " In that case we shall cross over to the Thames." They asked for provisions, which I promised to give them.

The next morning, self and brother, with Tangaroa, went on shore, leaving my own Native boy on board. We met the other Native going off to the boat. Walked up a hill to look at the weather ; seeing it favourable, returned to get under weigh. Tangaroa walked ahead of me and my brother to the boat, jumped on board, cut the stern-rope attached to the shore, and then ran forward and hauled the boat off shore by means of the cable, leaving my brother and myself ashore. Saw the boy in the water swimming on shore. Tangaroa called out, " Himi, go back to Tauranga, and look for my child ; bring it to Maketu, and then I will give you your boat." He then hoisted sail and went off.

Tangaroa had before told me that in the affray with the natives of Matakana he had lost his child, which he supposed either to be in their possession or killed by them.

I had no previous quarrel with Tangaroa or the Maketu Natives.

Statement made on Oath at Tauranga.

TANGI-TE-RURU (a Maori chief), warned to state the truth, and only what he had himself seen, makes the following statement (not being a Christian) : Is a Native chief of Tuhua. Some weeks ago a vessel approached the *pa* near the landing-place at Tuhua. Hu-tata and others, Natives of Tuhua, launched a canoe in order to pull off to the vessel.

The following are the names of the persons who went on board the canoe: Hu-tata, Piri-patu-kawanga, Ngaurapapa, Te-wahakino, Te-rona-kahakaha, Te-kau, Te-paina, Mumu-rangawaka-moe, Te-kahu-kewe, Neke-neke, Te-mate-kapara.

When the people of the vessel saw the canoe launched she turned her head to seaward. The canoe followed, and when the canoe approached, Tangaroa threw a rope from the vessel, which was made fast to the canoe. Tangaroa then told Ngau-raparapa to come on board. When he got on board, I heard the report of a gun, and saw Ngau-raparapa fall into the water and swim towards the shore. The canoe was then upset by the persons on board of her, who swam towards the shore, and were fired at by Tangaroa, Tohiti Uru-rangi, Rere-a-nuku, and others, making altogether about sixteen in number. Hu-tata, Patu Kawenga, Wakakino, and Mumu were killed. The persons on board the vessel righted the canoe, pursued the Natives in the water, and took two prisoners, Te-paina and Te-kau (children). They returned to the vessel, made the canoe fast to its stern, and set sail. The bodies of the persons who were killed were carried away by the Natives on board the vessel. We launched our canoes. I, Hui, Te-kei, Te-u-mata Wiwi, Te-waka-rawarawa, Paku, Te-ngaio, Ti-wai, Te-kiko Wakahi, Murakaioi, Kereru, Kcore, Kotiro, Te-matoro, Kahu-ute, Rake, Pioi-rou, Tapaia, Tehonowa (two women), Rangi-pai-roa, Noho-roa, followed them, fired at them, but could not get near enough to hit them.

On the first approach of the boat towards the shore I saw only one man on the deck. I knew him to be Tangaroa. He was dressed in a blanket. They supposed the vessel came for potatoes and pigs. Tangaroa said, on the approach of the canoe, "Pull on; the European is useless." He recognised the boat as one they had seen before at Tai-rua. They all supposed it to be James's boat—meaning James Farrow, who had previously traded with them. When they launched the canoe they went off expecting to find James was on board.

CHAPTER XII.

Oh ! gentle air, blown from the north
Blow softly, gently on me now,
And I will gaze, and watch to see
The loved one coming from afar.
Oh ! turn and look this way,
That I may shed my tears to thee,
That here I still may stay,
Yes, stay, and wait for thy return,
And watch the cloud that hovers
O'er the home of my beloved,
While fond regret must moan
Thy loss and absence in the north.
My heart felt certain that thou wouldst
Be all mine own, for ever mine ;
But may be now the day is past
That thou didst feel a love for me.

A love-song of ancient time.

UPOKO XII.

E pa ra e te komuri raro,
E pupuhi mai nei ;
Te ata kitea atu te rerenga
Mai o te tau. Tahuri mai
Koia kia ringia atu
He wai kei aku kamo.
Hei konei tonu au
Whakamau atu ai
Te ao ka tauhinga
Ki te whanga a te tau :
Kei raro na koe
E manako nei au.
Na roto ra i hua atu
Hei tino tau rawa mai :
Ka mutu pea o
O rangi manako mai.

He waiata tangi aroha no mua rawa.

GENEALOGY OF TE-PO (WHAKAPAPA O TE-PO).

(NGA-TI-KAHU-NGUNU.)

TE-PO (night) had (tana ko)

TE-AO (light), who had (tana ko)

- Ao-marama (light world), who had (tana ko)
 Ao-tu-roa (long-standing world), who had (tana ko)
 Kore-te-whiwhia (not possessing), who had (tana ko)
 Kore-te-rawea (not becoming), who had (tana ko)
 Kore-te-tamaua (not held fast), who had (tana ko)
 Kore-matua (no parent), who had (tana ko)
 Maku (damp), who took (ka moe i a) Mahora-nui-a-tea
 (spread out very white), and had (tana ko)
 Raki (heaven), who took (ka moe i a) Poko-harua-te-po
 (dig a hollow in night) [first wife], and had (tana ko)
 Ha-nui-o-raki (great breath of heaven), who had (tana ko)
 Tawhiri-ma-tea (beckon the light), who had (tana ko)
 Tiu (swoop), who had (tana ko)
 Hine-i-te-papa-uta (daughter of the side in shore), who had
 (tana ko)
 Hine-i-tu-whenua (daughter of the dry land) and (ko)
 Ha-koua-tipu (breath which has grown).
 Ha-koua-tipu had Pua-i-taha (wave passed on), who had
 (tana ko)
 Tu-mai-roko (Rongo standing), who had (tana ko)
 Te-ope-ru-ariki (assembly of lords), who had (tana ko)
 Raro-toka (low south), who had (tana ko)
 Te-kohu (the mist), who had (tana ko)
 Karue (Ngarue) (tremble), who had (tana ko)
 Mao-po (rain cease at night), who had (tana ko)
 Pu-nui-o-tonga (great origin of the south), who had (tana ko)
 Raka-maomao (shoal of *maomao* fish), who had (tana ko)
 Awhiowhio (whirlwind), who had (tana ko)
 Pu-mara-kai (great cultivation of food), who had (tana ko)
 Okooko-rau (nursing the hundred), who had (tana ko)
 Wawahi-whare (housebreaker), who took (ka moe i a)
 Makaka-i-waho (crooked outwards), and had (tana ko)
 Apa-a-raki-i-hira (the many assistants of Raki), who had
 (tana ko)
 Apa-raki-rarapa (the beaming assistants of Raki), who had
 (tana ko)
 Taputapu-atea (unhindered feet), who had (tana ko)
 Mahere-tu-ki-te-raki (propitiation standing in the heavens).

GENEALOGICAL TABLE FROM PO-TUPU (EXPANDING NIGHT)
(WHAKAPAPA TUPUNA O PO-TUPU). (NGA-TI-KAUU-
NGUNU.)

- Po-tupu (expanding night) had (tana ko)
 Po-rea (numberless nights), who had (tana ko)
 Po-maru-tuna (worthless night), who had (tana ko)
 Po-maru-chi(we) (dwarf power of night), who had (tana ko)
 Raro-pouri (dark below), who had (tana ko)
 Uru-chu (turbid west), who had (tana ko)
 Tonga (south), who had (tana ko)
 Hako-ira (concave mark on the skin), who had (tana ko)
 Maiki-roa (long departure), who had (tana ko)
 Mahu-ika (body of warriors healed, or origin of fire), who had (tana ko)
 Kau-nunui (all the great ones), who had (tana ko)
 Kau-roroa (all the long ones), who had (tana ko)
 Kau-wheki (all rough), who had (tana ko)
 Rupe-tu (shake standing), who had (tana ko)
 Rupe-pae (shake on the ridge), who had (tana ko)
 Pekapeka-kai-haro-rangi (bat that flits in the sky), who had (tana ko)
 Tu-ka-ripa (god of war deprived of power), who had (tana ko)
 Tane-mahuta (active god), who had (tana ko)
 Rata (familiar), who had (tana ko)
 Takirau-tawhiri(tahiri) (beckon the hundred), who took (ka moe i a) Hitianga(Whitianga)-kerekere (shine extremely), and had (tana ko)
 Rata-ware (familiarly quiet), who had (tana ko)
 Hotu-nuku (distant sob), who had (tana ko)
 Hotu-rangi (sob of heaven), who had (tana ko)
 Hotu-ariki (sob of a lord), who had (tana ko)
 Hotu-potae (sob that covers), who had (tana ko)
 Hoca (paddle away), who had (tana ko)
 Maira (if), who had (tana ko)
 Whakarongo (listen), who had (tana ko)
 Tangi-moana (weep on the sea), who had (tana ko)

Moc-ahu (unanswered request made in offering a gift on
 the [Tuahu] altar), who had (tana ko)
 Tu-horo-punga (god of war not unlike a heavy weight or
 anchor), who had (tana ko)
 Tangi-moana the second (wail on the sea), who had (tana
 ko)
 Parari (corroded), who had (tana ko)
 Te-rangi-apu (day of eating by handfuls), who had (tana
 ko)
 Motuhanga-riki (rope broken a little), who had (tana ko)
 Whakatu (place upright), who had (tana ko)
 Matau (knowledge), who had (tana ko)
 Te-iri-motumotu (offerings divided into portions), who had
 (tana ko)
 Anaru, who had (tana ko)
 Hiraka.

Raki also had other children. These are his Kahui-
 (assembly, flock)-tahu (helper, confidant). (Tena atu
 ano etahi tamariki a Raki. Ko enei tana Kahui-
 tahu) :—

Ka-tu (will stand),
 Werohia (stab, pierce),
 Whakairia (scooped, hung up),
 Tao-kai-maiki (cook food to migrate),
 Taoitia-pae-kohu (cover the hills with fog or mist),
 Tahua-tu (property or food in a heap),
 Tahua-roa (long heap),
 Karanga-tu-hea (call in the scrub),
 Ika-rimu (fish of the root of moss or seaweed),
 Whakatu-koroua (old man put to stand up),
 Tahu (husband or wife),
 Ka-kokiri (will rush forward),
 Kopu-nui (large stomach).

These drag man to death, and they caused evil to
 come into the world of Hine-a-te-uira (daughter of the
 lightning). (Na enei i too te tangata ki te mate, ki te
 Ao o Hine-a-te-uira.)

GENEALOGICAL TABLE OF RAKI (TE WHAKAPAPA O RAKI).
(NGA-I-TAHU.)

Raki (sky) took (ka moe i a) Papa-tu-a-nuku (flat of the earth), and had (tana ko)

Rehua (delightful, innumerable) and (ko) Hākina (dash) [female].

Rehua had Tama-i-te-oko-tahi (son of the one bowl), who had (tana ko)

Whai-tu-tahi-a-iwa (the game of Tu-tahi — “tu-tahi,” stand together—a iwa—of the nine), who had (tana ko)

Tihika (Tihinga) (the pinnacle), who had (tana ko)

Rake-ka (Rakenga) (bald, bare), who had (tana ko)

Raki-makawekawe (heaven of the locks of hair), who had (tana ko)

Raki-whaka-upoko (heaven of supreme head).

These became spirits, and stayed up in all the many heavens.

Tane (male) had

Paia (shut), who had (tana ko)

Wehi-nui-a-mamao (great fear of the distant), who had (tana ko)

Tu-taka-hinahina (Tu of the grey hairs), who had (tana ko)

Te-aki (the dash), who had (tana ko)

Whati-ua (run from the rain), who had (tana ko)

Tu (stand), who had (tana ko)

Roko (to hear), who had (tana ko)

Ru (earthquake), who had (tana ko)

U-ako (steadfast teaching), who had (tana ko)

Hua (emanation, fruit), who had (tana ko)

Puna (spring, source), who had (tana ko)

Wherei (extrude), who had (tana ko)

Uru (west), who had (tana ko)

Kakana (Ngangana) (glow of red), who had (tana ko)

Wai-o-nuku (water of earth), who had (tana ko)

Wai-o-raki (water of heaven), who had (tana ko)

Aio(Wai)-hou-taketake (water of the foundation), who had (tana ko)

Ka-mau-ki-waho (caught outside), who had (tana ko)

- Ka-mau-ki-talito-o-te-raki (arrived at the ancient heaven),
 who had (tana ko)
 Kai (eat, menace), who had (tana ko)
 Kai-roa (eat long, long menace), who had (tana ko)
 Kai-pehu (blustering menace), who had (tana ko)
 Kai-akiakina (menace with blows again and again), who
 had (tana ko)
 Tapatapa-i-waho (give a name outside, as a curse), who
 had (tana ko)
 Manu-aero(waero)-rua (twice-dwindled bird, or bird with
 two tails), who had (tana ko)
 Toi (peak), who had (tana ko)
 Rauru (hair of the head), who had (tana ko)
 Kitenga (seen), who had (tana ko)
 Whetonga (cherish revenge, but not show it), who had
 (tana ko)
 Apa (body of workmen), who had (tana ko)
 Rokomai (has heard, god of the whale), who had (tana ko)
 Taha-titi (whimper at the side), who had (tana ko)
 Rua-tapu (sacred pit or trap), who had (tana ko)
 Pipi (ooze), who had (tana ko)
 Ara-tu-maheni (line of the gentle breeze), who had (tana ko)
 Raki-roa (long drought), who had (tana ko)
 Rokomai (god of the whale), who had (tana ko)
 Pou-pa (barrier), who had (tana ko)
 Te-ra-ki-whakamaru (the sun of the shade or calm), who had
 (tana ko)
 Hou-nuku (dig in the earth, or plume of the earth), who
 had (tana ko)
 Hou-raki (plume of heaven), who had (tana ko)
 Hou-a-tea (plume of white, or Tea's plume), who had
 (tana ko)
 Ue-nuku (trembling earth), who had (tana ko)
 Ka-hutia-te-raki (the heavens pulled up, garments shone
 on the sky), who had (tana ko)
 Rua-tapu (sacred pit), who had (tana ko)
 Paikea (obstruction knocked down; god of sea-monsters).
 Maoris come from Paikea. (Na Paikea te Maori.)

GENEALOGICAL TABLE OF RAKI (TE WHAKAPAPA A RAKI).
(NGA-TI-KAHU-NGUNU.)

Raki took (ka moe i a) Hekeheke-i-papa (descend on the earth), and had (ana ko)

Tama-i-waho (son outside), Tama-rau-tu (son with a girdle-string), and Tama-nui-a-raki (great son of heaven).

Tama-nui-a-raki (great son of heaven) had—

Haumia (kumara),

Manu-ika (fish-bird),

Manu-nui-a-kahoe (great shelter for the rowers),

Hua-waiwai (pulpy fruit),

Tahito-kuru (ancient blow),

Kohu-rere (flying mist),

Ao-hi-awe (gloomy day),

Haere (go),

Uc-nuku-pokaia (go all around the trembling earth),

Uc-nuku-horea (trembling, bald earth),

Raki-whitikina (heavens enclosed with a belt),

Te-pu-ki-tonga (fountain of the south).

And from these came the people of the Maori race. (A na euei tupuna matou te Maori.)

Tama-he-raki (mistaken son of heaven),

Raki-whakaipupu (sky of pools),

Raki-whangaka(wananga) (sky of the medium altar).

These stayed in the heavens.

GENEALOGICAL TABLE OF RAKI (WHAKAPAPA O RAKI).
(NGA-TI-KAHU-NGUNU.)

Raki took (ka moe i a) Hotu-papa (sobbing earth), and had (tana ko)

Tu (stand),

Roko (hear),

Kanapu (bright),

Haere-mai-tua (come from behind),

Haere-mai-whano (come from a distance),

Haere-aroaro-uri (go with youthful face),

Haere-i-te-ao-pouri (go in the dark world),

Haere-i-te-ao-potako (potango) (go in the very dark world),
 Te-kitea (not seen),
 Te-whaia (not followed),
 Ao-mataki (world gazed at),
 Turu-meha (waning moon),
 Kai-hi (the fishermen),
 U-ki-mate-hoata (arrive at the wound of the spear),
 Rei (dash forward),
 Pou (post, or firm),
 Pou-a-takataka (shaking post),
 Pou-raka-hua (post to act as a lever),
 Tu-huku-tera (allow the company of travellers to pass),
 Tama-taka-ariki (son to follow his lord slowly),
 Wai-tu-raki (water standing in the heavens),
 Tu-kau-moana (man swimming in the ocean),
 Kiri-rua (two skins),
 Hotu-ma-moe (sob in sleep),
 Tu-mai-o-nuku (standing on the earth),
 Tu-mai-o-raki (standing on the heaven),
 Tu-te-pewa (new moon),
 Tu-ma-koha (expanded),
 Utu-poraki (porangi) (payment for insanity),
 Hika-ara-roa (long in making a fire),
 Ue-nuku-pokai-whenua (Ue-nuku who travelled all
 round the land),
 Ue-nuku-horea (Ue-nuku the bald).

These are the descendants of Raki, and are the progenitors of the men now existing. (Ko enei nga uri a Raki, a ko ratou nga tupuna o te iwi tangata o te ao nei.)

GENEALOGICAL TABLE OF RAKI (WHAKAPAPA O RAKI).
 (NGA-TI-KAHU-NGUNU.)

Raki took (ka moe i a) Ma-ukuuku (damp), first wife
 (wahine tuatahi), and had (tana ko)
 Taku-u-nuku (ceremony performed over the earth), who
 had (tana ko)
 Matai (beggar).

Raki took (ka moe i a) Tau-hare(whare)-kiokio (leaning over in the shade), second wife (wahine tuarua), and had (tana ko)

Taku-aka-hara (ceremony to avert evil), who had (tana ko)

Taku-raki (ceremony to heaven), who had (tana ko)

Te-kahika (the ancient).

Raki took (ka moe i a) Papa (flat), third wife (wahine tuatoru), and had (tana ko)

Whanau-tuoi (lean offspring),

Whanau-takoto (offspring lying down),

Tane-kupapa-co (Tane—male—who lies prostrate on the rocks),

Tane-tuturi (Tane who kneels),

Tane-pepeke (Tane who draws his legs up),

Oi (the shaker, or trembler),

Upoko-nui (big head),

Upoko-roa (long head),

Upoko-whaka-ahu (large or swelling head),

Tane-i-te-wai-ora (Tane of or at the living water).

GENEALOGICAL TABLE OF THE DESCENDANTS OF RANGI AND PAPA (WHAKAPAPA O NGĀ URI A RAKI RAUA KO PAPA).
(NGĀ-TI-KAHU-NGUNU AND (ME) TĀI-NUI.)

Rangi (heaven) took Papa (flat) to wife, and they had these, the first of which was (Ka noho a Rangi i a Papa ka whanau mai a raua uri ki waho, te tua tahi ko) :—

Tane-tuturi (Tane—male -- the kneeling),

Tane-pepeke (Tane the limbs drawn up),

Tane-ua-tika (Tane of straight backbone),

Tane-ueha (Tane of the support or propped up),

Tane-te-wai-ora (Tane of the water of life),

Tane-nui-a-rangi (Tane the great of Rangi).

The above were all one family. (He whanau tahi enci Tupuna.)

Tane-nui-a-rangi begat

Mahina-i-te-ata (faint light in the dawn),

Tiki-nui (great Tiki, or lower part of the backbone),
 Tiki-roa (long Tiki),
 Tiki-whatai (Tiki of the sea-shore),
 Tiki-whaoa (Tiki put into),
 Tiki-mumura (Tiki the flushed, or flashing red),
 Tiki-hahana (Tiki to shine, or glow, or give forth heat),
 Tiki-ahua (Tiki pregnant),
 Whakarau-mataugi (make the wind many, or take the
 winds captive, and make them subject to control),
 Hawa-iki(iti) (small chips),
 Kune (plump, pregnant),
 Anga (aspect, frame),
 Tohua (preserve, spare; yolk of an egg),
 Ngei-nuku (fish of the extent),
 Ngei-rangi (fish of the sky),
 Ngei-peha (fish of the skin),
 Ngei-taha (fish of the side),
 Ngei-ariki (fish of the lord),
 Hine-kau-ataata (maid swimming in the shadow),
 Hine-haro-nuku (maid skimming over the distance),
 Hine-haro-rangi (maid skimming over the heavens),
 Hine-kau-ataata, tua-rua (maid swimming in the
 shadow, the second),

Huia-rei (ornament of the breast of great value).

Huia-rei took (i a) Rangi-nui-ka-po (great sky will be
 night), and begat

Toi-te-hua-tahi (damp of one fruit), who took (i a) Rangi-
 nui-a-monoa (great sky of charms frustrated), and
 begat (ka puta ko)

Rauru (hair of the head); and next they begat (ka puta ko),
 Rongo-ua-roa (news of long backbone).

These two are one family. (He whanau tahi enci.)

Toi-te-hua-tahi took (ka moe i a) Rangi-nui-a-monoa to
 wife, and begat

Rauru (hair of the head),

Rutanga (shaking),

Whatuma (defiant),

Apaapa (body of workmen, or congress),

Taha-titi (steep side),
 Ruatapu-nui (great sacred pit),
 Ra-kai-ora (day of eating to satisfaction),
 Tama-ki-te-ra (son to the sun),
 Hiku-rangi (end of heaven),
 Rongo-maru-a-whatu (edible roots the safeguard of the
 sacred stone kept in the breast of the high priest),
 Rere (flee),
 Tato (giddy in conduct),
 Rongo-ka-ko (pouting the lips at certain news),
 Kahu-kura-kotare (red dress of the *Halcyon vagans*),
 Whaene (old woman, mother),
 Rua-pani (pit of the orphan),
 Rua-rauhanga (pit of the deccit).

Rua-rauhanga took (i a) Ra-kai-hiku-roa (day of eating
 long behind), and begat (ka puta ko)

Hine-te-raraku (the scraping maid), who took (i a)
 Rangi-tauira (pattern sky), and begat (ka puta ko)

 Rangi-mata-koha (day of the parting words spoken in
 the presence of [the person most concerned]) and

 Ra-kai-moari (day of the swing).

Ra-kai-moari took (i a te) Ao-hacre-tahi (clouds that go
 together the same way), and begat these (ka puta
 ko) :—

 Kahu-kura-mango (red shark mat), and next (a ko)

 Tu-tere-moana (god of war sailing on the sea).

Tu-tere-moana had (tana ko)

 Moe-te-ao (sleep in the day),

 Maurea (fair-haired).

Maurea took (i a te) Rangi-wha-aweawe (like a high
 gale), and begat (ka puta ko)

 Mai-ao (coming day), ko

 Kohunga (infant), ko

 Tu-whare-moa (stand at the house of the *moa* bird).

Tu-whare-moa took (i a) Hine-te-ata (maid of the dawn of
 day), and begat (ka puta ko)

 Tama-kere (black son), ko

 Ao-nui (great cloud), ko

Rangi-mahuki (day of taking the *tapu*—sacredness—
from the *kumara*—sweet potato—plantation), ko

Rangi-araia (thwarted and stayed on the day of their
journey), ko

Whakorea-o-te-rangi (the sky denies the assistance
sought), ko

Rangi-whakaarahia (day of lifting up), ko

Kainga-hara (home of evil acts), ko

Rangi-te-paia (sky shut up), ko

Tirohanga-kino (evil looked at), ko

Rangi-o-tu (day of the god of war), ko

Rangi-o-tu junior (tamaiti), now called (ara ko) Hoani
Meihana, ko

Erua-te-aweawe, and (me au me)

Te Manawa-roa ma (the long breath), and others.

After Rangi-whakaarahia come (E rere ana i muri i a te
Rangi-whakaarahia ko)

Noho-kino (live in evil), ko

Kura-tuauru (sweet potato of the west), ko

Ronaki (go abreast), ko

Tama-i-rangi (son that was in the sky), ko

Kekerengu (a black wood-bug that has a most offensive
odour), ko

Miha-o-te-rangi (descendant of the sky),

After Ronaki was (E rere ana i muri i a Ronaki ko)

Rua-tapu (sacred pit), ko

Ru-hina (trembling grey head), ko

Tanguru-o-te-rangi (deep-toned voice of heaven), ko

Rangi-hiwi-nui (day of many hill-ranges), now called
Major Kemp (e kiia nei ko Meiha Keepa).

After Rangi-hiwi-nui was (i muri iho i aia ko) Wiki.

After Kahu-kura-kotara (red garment of the orphan) was
(i muri iho i Kahu-kura-kotara ko)

Tama-tea (white son), who took (i a) Iwi-pupu (bones
tied in a bundle), and begat (a rana ko)

Kahu-ngunu (garment of the dwarf), ko

Kahu-kura-nui (great red garment).

Ra-kai-hiku-roa (day of eating the long tail) took (i a)
 Rua-rau-hanga (pit of the deceit), and had (a ka
 puta ko)
 Hine-te-raraku (the maid that scratches), who took (i a)
 Rangi-tauira (model day), and had (tana ko)
 Rangi-mata-koha (day of making gifts),
 Tutae-tara (dirt of the skin),
 Rua-uia (pit asked about),
 Rua-herea (pit tied up).

These last four were one family, but, as there are many branches in this table, we will end at these now given, as we shall not be able to write all, as the lines of descent are so numerous, but we will follow one line as we proceed.

(He whanau tahi enei toko wha. He nui noa atu nga wahanga i roto i tenei whakapapa, me mutu tenei i konei, e kore e taea te tuhituhi i te maha o nga rere-nga, e rangi kia kotahi e tuhi i tua nei.)

After Rangi-mata-koha comes (E rere ana i muri i a
 Rangi-mata-koha ko)
 Tutae-tara (dirt of the skin), ko
 Maru-tauhea (tauwhea) (influence of the dwarf), ko
 Ao-mata-ura (day of flushed face), ko
 Patutu (dog-skin mat), ko
 Amo-ake-te-rangi (carrying in the day), ko
 Kura-taka-whaki (decoy a war-party by an appearance
 of flight in battle, to gain a power to attack them), ko
 Tu-te-rangi-au-kaha (day of mending a patch).
 Tu-te-rangi-au-kaha took (i a) Hua-riki (small fruit), and
 begat (ka puta ko)
 Kiri (skin), ko
 Poho-kura (red stomach), ko
 Maiti (very small).
 Maiti took (i a) Rongorongo (news repeated), and begat
 (ka puta ko)
 Tapae (put one on another), ko
 Tai-o-maketu (tide of Maketu).



Plan
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Po- tatau - wherowhero.

ANGAS.

Tai-o-maketu took (ka moe i a) Kura-i-awa-rua (red ochre of the ditch, or dog-skin mat), and begat (ka puta ko) Rangi-tonga-nuku (day of the distant south), ko Hine-titiwha (maiden of many patches), ko Hine-i-takina (pursued maiden), ko Rangi-pa-tango (day of cracking), ko Rangi-o-tu (day of the god of war) (Hoani Meihana), ko Heni-aweawe and (me te) Manawa-roa and others (ma).

After Tu-te-rangi-aukaha was (E rere ana i muri i a Tu-te-rangi-aukaha ko)

Rangi-nonoi-kura (day of hanging the red ochre up), ko Hika-moe-pa (old man that sleeps in the fort), ko Maru-wehi (power that trembles), ko Puhi-tahi (one plume).

Puhi-tahi took (i a) Kainga-hare (offensive home), and had (ka puta ko)

Rangi-te-paia (day of obstruction), ko

Mahina (grey-headed), ko

Hika-rangi (day of chanting incantations).

These are one family. (He whanau tahi enci.)

Rangi-te-paia had (na Rangi-te-paia ko)

Tirohanga-kino (looked at with evil), ko

Rangi-o-tu (day of Tu, the god of war), ko

Rangi-o-tu, tua-rua (the second, or Hoani Meihana), and (ko)

Ema Heni Aweawe.

The second child of Toi-te-hua-tahi was (Ko te tamaiti tua-rua a Toi-te-hua-tahi ko) Rongo-ua-roa (fame of the long backbone), who took (i a) Rua-rangi-mamao (large animal of a distance), and had (a ka puta ko)

Wha-tonga (towards the south), who took (i a) Hotu-ai-(wai)-para (sob by the brink of the water), and begat (ka puta ko)

Tara (barb), ko

Pehunga-i-te-rangi (contempt of the sky), ko

Ti-whana-a-rangi (eyebrow of heaven), ko

Hine-one (maiden of the soil), ko

Tahu-ke (another spouse), ko

Tuku-po (night come on), ko

Turia (stand and dare), ko

Ao-hacre-tahi (clouds go together).

Ao-hacre-tahi took (i a) Ra-kai-moari (day of game of swing), and had (ka puta ko)

Kahu-kura-mango (red mat of the shark), ko

Tu-tere-moana (Tu—god of war—sailing on the sea).

The second wife of Wha-tonga was (Ko te wahine tua-rua a Wha-tonga ko) Rere-tua (flee to the back), who had (tana ko)

Tau-toki-nui-a-wha-tonga (the spouse obtained by a great party for Wha-tonga), who had (tana ko)

Tane-nui-a-rangi (great male of heaven), who was named after an ancestor (he ingoa no te tupuna), who had (tana ko)

Kopu-parapara (sacred stomach), ko

Kuao(Kuwao)-pango (dark young one).

Kuao-pango begat (ana ko)

Toa-mahuta (brave one jumps), who was the first-born (to mua ko),

Ue-ngarahū-pango (trembling black cinder), who was born after him.

Toa-mahuta, the elder, had (na to mua ko)

Karihi (sinker of a net), ko

Toa-rere (fleeing warrior), ko

Tarahia (diarrhoea), ko

Tarapata (little daring), ko

Ta-whakahiku (dash towards the tail), ko

Urunga (pillow), ko

Konaha (bad breath), ko

Hauhau-te-rangi (shade of heaven), ko

Hine-rehe (wrinkled maiden), ko

Hine-koa (delighted maiden), ko

Pua-ki-te-ao (bloom in the world), ko

Tiroo-o-te-rangi (second night of the moon's age in the sky), ko

Ra-i-runga (up there), ko

Rangi-o-tu (day of the god of war), ko

Rangi-o-tu (the second) (Hoani Maihena), ko

Ema Heni Aweawe, and (me)

Mana-roa (long influence) and others (ma).

After Hine-rehe follow (E rere ana i muri i a Hine-rehe ko)

Ra-matua (day of the parent), ko

Hape (crooked leg), ko

Tarehe (conquered), ko

Puhi-tahi (one plume).

Puhi-tahi took (i a) Kainga-hare (eat the offensive), and had (ka puta ko)

Hiku-rangi (tail of heaven), ko

Hine-i-takina (maiden followed), ko

Rangi-potango (dark night), ko

Rangi-o-tu (day of war), ko

Rangi-o-tu (second), ko

Ema Heni Aweawe, ko

Manawa-roa (long breath).

After Puhi-tahi is (E rere ana i muri i a Puhi-tahi ko)

Ririki (very small), ko

Toi-raukena (peak of Raukena), ko

Kapua-rangi (cloud of the sky), ko

Muri (behind), ko

More (heart of wood).

These are all one family.

Muri begat (tana ko)

Piri-tarata (adhere to the *Pittosporum eugenoides*), ko

Hipora, ko

Atancta, ko

Rora, ko

Karaitiana.

There are many lines of descendants from the above-named ancestors, but we will not continue the names beyond what we have given.

(He nui nga wahanga o enei tupuna, e rangi me mutu i enei.)

There follows after Toa-mahuta (E rere ana i muri i a Toa-mahuta ko)

Ue-ngarahū-pango (trembling black charcoal), who begat (ka puta i aia a)

Hamua (a certain sort of rat), ko

Hau-iti (little wind), ko

Awa-riki (small creek).

This is one family. (He whānau tahi nei.)

Hamua (a certain sort of rat), the first-born, had (na to mua a)

Waha-tuara (carry on the back), ko

Hine-rau-te-kawa (maiden of the Rau-kawa).

Hine-rau-te-kawa had (tana ko)

Ra-kai-marō (day of wearing the apron), ko

Korako-tai-waha (albino carried by the sea or tide), ko

Rangi-whakaewa (day of the strings of a mat), ko

Pare-koan (plume of the flute played with the nose), ko

Tauaro-haki (trembling chest), ko

Kura-iri-rangi (red in the sky, with a voice heard) ko

Rangi-hikitanga (day of nursing), ko

Kainga-hare (eat of the offensive).

Kainga-hare took (i a) Puhi-tahi (one plume), and begat (ka puta ko)

Rangi-te-paia (heaven shut up), ko

Tirohanga-kino (evilily looked at), ko

Rangi-o-tu, ko

Rangi-o-tu the second (tua-rua) (Hoani Mcihana), ko

Ema Heni Aweawe,

Manawa-roa (ma), and others.

After Kura-iri-rangi follows (E rere ana i muri i a Kura-iri-rangi a)

Kapa (in a line), who begat (tana ko)

Uc-whā (moon of fourth night), ko

Para-kio-re (spirit or bravery of the rat), ko

Rangi-kapu-rotu (day of heavy handful), ko

Takou (sacred red ochre used by high priests only), ko

Hori Rōpiha.

This was the chief who, in the name of the chief who called himself the Maori King, took to Wellington a long whalebone spear, a greenstone ear-ornament, and the sum of £20 in cash, as a basis of peace-making with the Government of New Zealand.

(Ko te tangata nana i mau ki Poneke te patu-paraoa, me te whakakai pounamu, me nga pauna moni £20, hei maunga rongo ki te Kawanatanga.)

After Hamua follow (E rere ana i muri i a Hamua ko)

Hau-iti (little scalp), ko

Hine-tu-roto (maiden that stands in the midst), ko

Uru-hau-ata (glow of the early morning west wind), ko

Hua-riki (little fruit).

Hua-riki took (i a) Tu-te-rangi-aukaha (stand in the day of putting a patch on a hole), and begat (ka puta ko)

Kiri (skin), ko

Poho-kura (red stomach), ko

Maiti (very small).

Maiti took (i a) Rongorongo (news heard again and again), and begat (ka puta ko)

Tapae (lie one on another) and Rangi-o-tu the second—that is, Hoani Meihana is the descendant of Tapae (ko te Rangi-o-tu te uri o Tapae), and these were all one family (he whanau tahi enei).

Tapae had (Na Tapae ko)

Huri-papa (turned flat), ko

Toki-whakau (axe made tight).

These from Maiti are one family. (He whanau tahi enei na Maiti.)

Huri-papa had (tana ko)

Nga-hika (the friction), ko

Kotuku (white crane).

Ko-tuku took (i a) Rangi-ara-naki(ngaki) (day of revenge), and begat (a raua ko)

Ka-wai (will be water), ko

Paka-huruhuru (scored hair or feathers), ko

Whakarongo (listen), ko

Kai-mokopuna (eat the grandchild), ko
Karaitiana.

After Huri-papa come (E rere ana i muri o Huri-papa ko)

Toki-whakau (axe made tight) ; then (a ko)

Patu-ai(wai) (beat the water), ko

Tu-karangatia (call the god of war), ko

Toenga-riri (remains of anger).

Toenga-riri took (i a) Tawiri(Tawhiri)-o-te-rangi (beacon to
the sky), and begat (a raua ko)

Warea (bother, detain by craft), ko

Rahapa, ko

Tamati Puna (spring of water), ko

Nga-huia (the *huia* — *Neomorpha gouldii*) and her
children.

We will stay at these. We cannot write all the genealogy
of these lines ; there are so many branches to each family.

(Me mutu i konei, e kore e taea te tuhituhi nga uri o
enci whakapapa, he nui no nga rerenga o nga hapu.)

DESCENDANTS OF RANGI AND PAPA, AS REHEARSED BY
MOHI TAKAWE, PRIEST OF THE NGA-TI-KAHU-NGUNU AND
TAI-NUI TRIBES. (NGA URI A RANGI RAUA KO PAPA,
HE KAUAU NA MOHI TAKAWE, TOHUNGA O NGA IWI O
NGA-TI-KAHU-NGUNU ME TAI-NUI.)

Rangi took Papa to wife, and begat (Ka moe a Rangi i a
Papa ka puta ko)

Tane-te-wai-ora (Tane—male—of the living waters), who
had (tana ko)

Po-nui (great night), who had (tana ko)

Ao-roa (long day), who had (tana ko)

Po-tua-tahi (first night), who had (tana ko)

Po-tua-rua (second night), who had (tana ko)

Po-tua-toru (third night), who had (tana ko)

Po-tua-wha (fourth night), who had (tana ko)

Po-tua-rima (fifth night), who had (tana ko)

Po-tua-ono (sixth night), who had (tana ko)

Po-tua-whitu (seventh night), who had (tana ko)

- Po-tua-waru (eighth night), who had (tana ko)
 Po-tua-iwa (ninth night), who had (tana ko)
 Po-tua-rea (numberless nights), who had (tana ko)
 Pipiri (winter), who had (tana ko)
 Taero (thicket), who had (tana ko)
 Whakaahu (become pregnant), who had (tana ko)
 Ariki-awatea (lord of day), who had (tana ko)
 Po-tu (standing night), who had (tana ko)
 Po-haere (departing night), who had (tana ko)
 Po-whakataka (falling night), who had (tana ko)
 Titi-parera (slight noise of the north-west wind), who had
 (tana ko)
 Tapatapa-i-awha (named gales), who had (tana ko)
 Marangai-uru-rangi (east of the centre heaven), who had
 (tana ko)
 Tai-karanga-roa (tide of the long calling), who had (tana ko)
 Ru-au-moko (trembling stream of the lizard, or earth-
 quake), who had (tana ko)
 Nuku-wahia (distance divided), who had (tana ko)
 Nuku-toea (left of the distance), who had (tana ko)
 Rua-tipua (tupua) (pit of the goblin), who had (tana ko)
 Rua-tawhito (ancient pit), who had (tana ko)
 Tama-kuku (son of affection), who had (tana ko)
 Tautoru (morning star), who had (tana ko)
 Tanga (assemble), who had (tana ko)
 Kura (red), who had (tana ko)
 Tu-te-koko-hura (god of war uncovering the rotten), who
 had (tana ko)
 Tu-huruhuru (god of war the hairy), who had (tana ko)
 Tu-piki (god of war ascending), who took (ka moe i a)
 Rurea (shake), and had (ka puta ko)
 Tama-rakei (son striding away), who had (tana ko)
 Whare-kohu (house of mist), who had (tana ko)
 Puehu (dust), who had (tana ko)
 Aweawe (high up), who took (ka moe i a) Maurea (light-
 coloured hair), and had (tana ko)
 Maiao (spirits of the woods), who had (tana ko)
 Kohunga (infant), who had (tana ko)

Tu-whare-moa (stand at the *moa*-house), who had (tana ko)
Tama-kere (dark son), who took (ka moe i a) Whakamao
(steadfast), and had (tana ko)

Ao-nui (great day) (first-born),

Tane-hurihia (the husband turned over) (the second-born),

Rangi-mawake (day of the south-east sea-breeze), (the last-born)

Tane-hurihia took (Ka moe a Tane-hurihia i a) Rangi-tu-anini (day of giddiness), and had (ka puta ko)

Tama-kere the second, who had (tana ko)

Hine-ariki (maiden lord), who had (tana ko)

Rangi-whaura (day of the comet), who had (tana ko)

Hine-titi-uha (daughter of the stray female), who had (tana ko)

Riria Rangi-potango (dark night), who had (tana ko)

Rangi-o-tu (day of the god of war), (Hoani Meihana), who had (tana ko)

Ema Heni Aweawe.

After Hine-ariki was (E rere ana i muri i a Hine-ariki ko) Kura (red) who took (ka moe i a) Rangi-ikiiki (day of consuming), and had (tana ko)

Tai-o-mutu (tide of the end), who had (tana ko)

Koukou-ki-rangi (dim in the sky), who had (tana ko)

Rangi-hau-tu (day of giving time to the paddlers in a canoe), who had (tana ko)

Hakeke (fungus), who had (tana ko)

Hakeke (second), who had (tana ko)

Rina-mete, who had (tana ko)

Rangi-po (dark day), who had a child (he tamaiti tana)

After Tane-hurihia was (E rere ana i muri i a Tane-hurihia ko)

Rangi-mawake (day of the south-east breeze), who took (ka moe i a) Rangi-whakapatu (day of contest), and had (tana ko)

Rangi-whaka-pou(pau) (day of consuming all), who had (tana ko)

Rangi-tu-taha (day of standing at the side) was the first-born,

Ao-kehu (frosty day) was the second-born,

Ika-whiri (selected fish), third-born,

Rangi-ikiiki (consuming day), fourth-born,

Rehua (split off), last-born (te potiki).

These were all one family. (He whanau tahi enei.)

Rangi-tu-haha (day of frightening away) took (i a) Hine-whakawhiwhia (daughter to whom possession was given), and had (tana ko)

Kiri-hau (skin as offering), who was taken by (i a) Waka-korea-o-te-rangi (space not possessed in the sky), and had (tana ko)

Rangi-whakaarahia (sky lifted up) and

Noho-kino (live in evil).

Rangi-tu-haha also took Tao-mui (great spear) as his second wife (wahine tua-rua), and had (ana ko)

Paki-hore (lazy), ko

Kahu (garment), ko

Hika-nui (great friction), ko

Pakura (*Porphyrio melanotus*), ko

Pirihira, and (me)

Mikaere, and she had children (me ana tamariki).

Ika-whiri (selected fish) took (i a) Hui-ki-rangi (assemble in the sky), and had (tana ko)

Tama-te-kehu-ariki (son of the red son of [the] lord),

Tamure (schnapper).

Ta-mure took (i a) Ronaki (slanting), and had (tana ko)

Ta-mai-rangi (dash from heaven),

Kekerengu (black wood-bug, or *kekereru*), and (me)

Miha-o-te-rangi (far-off relative), and he had children (me ana tamariki).



CHAPTER XIII.

I feel my love allied
To those of his own home;
But then a hundred ways
My wishes fly, and prompt
A pity for the loved
Of other tribes. I dare
Not nurse my love
Of old for thee.

A dirge of waiting love.

UPOKO XIII.

He aroha whakauru
Nohoku nei ki reira
Ka tokona rautia e,
Nawai te hoa aroha
O ia iwi atu, e
Ka mahue i ahau, u.

He waiata tangi.

DESCENDANTS OF RANGI AND PAPA (NGA URI O RANGI RAUA KO PAPA).

(KAHU-NGUNU AND TAI-NUI—KAHU-NGUNU ME TAI-NUI.)

RANGI-TOKO (sky propped up) took (ka moe i a) Papa-tu-
a-nuku (flat earth), and begat (tana ko)

Te-po (the darkness), ko

Te-ao (the light), ko

Po-nui (great night), ko

Po-roa (long night), ko

Po-whaeu (night soon), ko

Po-kanapa (flashing night), ko

Manumanu-tai-ao (fading into the stream of day), ko

Mango-roi-ata (shark that causes the dawn to tremble;

Magellan Clouds), ko

- Tu-mata-kokiri (shooting-star or meteor), ko
 Awatea-i-te-rangi (dawn in heaven), ko
 Nuku-wahia (divide the space), ko
 Nuku-taea (space gained), ko
 Nuku-aho (space of radiant light), ko
 Rangi-ahoa (day of refulgent light), ko
 Tu-te-makohu-rangi (mist appears in heaven), ko
 Tierecre (sweet scent), ko
 Tiakaaka (mother), ko
 Waewae-mania (slipping foot), ko
 Waewac-paheke (sliding foot), ko
 Pu-mauri-kura (root of the red heart), ko
 Raro-tonga (low south), ko
 Po-tu (standing darkness), ko
 Po-haere (departing darkness), ko
 Po-whakata (darkness taking rest), ko
 Whatu-aho (flashing eye), ko
 Rongo-te-taria (waiting for news), ko
 Rongo-mahae-ata (news at dawn of day), ko
 Whare-o-uru (house of the west), ko
 Matangi-o-rupe (wind of Rupe—pigeon), ko
 Karo-taha (ward off a blow at the side), ko
 Rua-roa (long pit), ko
 Rua-rangi-mamao (pit of distant day).
 Rua-rangi-mamao took (i a) Rongo-ua-roa (news of long
 rain), and had (tana ko)
 Wha-tonga (towards the south), ko
 Tau-toki (calm year), ko
 Tane-nui-a-rangi (great husband of the sky), ko
 Kopu-parapara (stomach that holds the first fruits of a
 fishing-season), ko
 Kuwao-pango (black young animal), ko
 Ue-ngarahu-pango (fourth day of the moon with black
 wood-coal), ko
 Awa-riki (little river), ko
 Ngaro-roa (long lost), ko
 Kuwao-ariki (young animal lord), ko
 Wai-rere-hua (water flowing with effect), ko

Hine-aute (daughter of the *Broussonetia papyrifera*), ko
 Rakau-maui (left-handed weapon), ko
 Kahu-taratara (rough garment), ko
 Hine-rau-te-kihi (daughter of the trembling leaf), ko
 Aweawe (exceedingly high), ko
 Te Peeti, ko
 Raki-whata (put on the stage in the dry season).

From Raki to Raki-whata were fifty generations.
 (E rima te kau paparangi o Raki a tae noa ki a Raki-whata.)

After Te-peeti and the others were (E rere ana i muri i a
 Te-peeti ma ko)

Hare Rakena, ko

Mawa-roa (long sea-breeze).

There are many sub-tribes who take their origin from the above, and hence the relationship of the various sub-tribes to each other.

(He nui noa atu nga wahanga o nga Hapu o roto o tenei whakapapa tupuna, te rerenga atu ki tera Hapu, ki tera Hapu.)

DESCENDANTS OF RANGI AND PAPA-TU-A-NUKU (NGA URI
 O RANGI RAUA KO PAPA-TU-A-NUKU). (KAHU-NGUNU
 ME TAI-NUI.)

Rangi took (ka moe i a) Papa-tu-a-nuku, and had (a ko)

Te-po (the night), ko

Te-ao (day), ko

Po-tua-tahi (first night), ko

Po-tua-rua (second night), ko

Po-tua-toru (third night), ko

Po-tua-wha (fourth night), ko

Po-tua-rima (fifth night), ko

Po-tua-ono (sixth night), ko

Po-tua-whitu (seventh night), ko

Po-tua-waru (eighth night), ko

Po-tua-iwa (ninth night), ko

Po-tua-rea (numberless nights), ko

Pipiri (winter), ko

Taero (tied tightly), ko

Whakaahu (germinate), ko

Whaitiri (thunder).

Whaitiri took (ka moe i a) Homata-iwaka(iwanga) (origin of doubt or anxiety) as her first husband, and had (tana tane tua tahi, ka puta ko)

Tama-i-runga (son up above), ko

Tama-i-waho (son outside), ko

Hapai-o-maui (attendant of Maui), ko

Ara-whita(wita)-i-te-rangi (outer fire of the sky), ko

Tura (bald head), ko

Tira-a-rangi (guests of the sky), ko

Ira-nui (large natural mark on the skin of man), ko

Ira-roa (long natural mark on the skin of man), ko

Ira-tupata (pus from a natural mark on the body), ko

Ira-tu-pae-akau (mark seen on the skin when standing on a ridge of a hill on the sea-coast), ko

Po-kau-wai (swim in the night), ko

Miru (goddess of the world of spirits ; a certain star), ko

Rere-ata (morning star), ko

Kura-tukia (red beaten, or dashed away), ko

Mairu-rangi (trembling sky).

Mairu-rangi took (i a) Rere (flee), and had (ka puta ko) Tato (thoughtless), ko

Rongo-ka-ko (news that flies), ko

Tama-tea (light-coloured son).

Tama-tea took (i a) Kahu-kare (garment of the loved one) as his second wife (wahine tua-rua), and had (ka puta ko)

Rua-ehu (pit of mist), ko

Rua-whakatina (pit of the overcome), ko

Tara-rahiri (joy of the reception), ko

Punua (young animal), ko

Whakaruru-matangi (calm the breeze), ko

Whakaruru-hau (calm the wind), ko

Hau-iti (little wind), ko

Hine-hua-noa (daughter of the obtained-for-nothing), ko

Rangi-tena-waia (day accustomed to), ko

Hine-wai-ariki (daughter of the sulphur-spring), ko
 Tau-whariki-ao (handle of the mat to lie on in the day),
 ko

Ao-turu (perfect day).

Ao-turu took (i a) Hine-ariki (lordly daughter), and had
 (ka puta ko)

Whaura (comet), ko

Titi-uha (privilege of one wife of many), ko

Hine-i-takina (the daughter lifted on one side), ko

Riria-potango (dark night), ko

Hoani Meihana, ko

Ema Heni Aweawe (high up), ko

Manawa-roa, ma (and others).

After Whakaruru-matangi came (E rere ana i muri i a
 Whakaruru-matangi ko)

Tu-koroua (stand like an old man), ko

Tama-pou (steadfast son), ko

Witi-kau-pekka (swim across a branch creek), ko

Whare-purakau (house of the fiction), ko

Matai-hinu (indirectly ask for oil or fat), ko

Ao-pupuru-rangi (cloud-covered sky), ko

Rangi-tu-o-uru (day of food from the west), ko

Mumuhu (push through a scrub), ko

Ua-mai-rangi (rain from heaven), ko

Pakapaka (dry), ko

Renata Kawe-po (carry in the night) and his sister
 (me tana tuahine me),

Haromi, the child of his sister (tamaiti a tana tuahine),
 was Airini Tonore (Irene Donnelly).

GENEALOGY FROM WHAKAAHU THROUGH RANGI AND PAPA
 (TE WHAKAPAPA A WHAKAAHU A PUTA NOA KI A RANGI
 RAUA KO PAPA). (KAHU-NGUNU RAUA KO TAI-NUI.)

Whakaahu (cause to swell) had (tana ko)

Whaitiri (thunder), who took (ka moe i a) Kai-tangata
 (man-eater) as her second husband (tana tane tua-
 rua), and had (ka puta ko)

Rangi-nui-a-monoa (great day of Monoa), who took
(ka moe i a) Pu-hao-rangi (encircle the heaven), who
was a god (he atua aia), and had (ka puta ko)

Oho-mai-rangi (startle in heaven), ko

Mutu-rangi (end of heaven), ko

Hotu-ope (sob of the troop of people), ko

Hotu-roa (long sob), ko

Hotu-matapu (sob of the foundation), ko

Motai (ear-ornament), ko

Ue (fifth night of the age of the moon), ko

Raka (entangled), ko

Kakati (acrid), ko

Tawhao (copse), first-born (tuakana),

Tuhianga (marked), second-born (teina).

Tuhianga had (tana ko)

Tuhianga the second (tua-rua),

Pou(Pau)-tama (sons all gone), ko

Haumia (fern-root), ko

Whata-a-kai (stage of food), ko

Wha-rerere (time of flying), ko

Waita (water taken).

Waita took (ka moe i a) Tu-whakaheke-ao (degrade the
world), and had (ka puta ko)

Hui-ao (assemble the [people of the] world), who took (ka
moe i a) Mapaua (the brown), and had (ka puta ko)

Hine-moana (daughter of the sea),

Tutai-a-roa (spy of Roa—long), ko

Korako-tikoko (white parson-bird, or *tui*).

I have written the above-named in some of the fol-
lowing pages.

(Kua tuhia ano e au enei ki nga wharangi i muri
ake nei.)

Tuhianga also had (ano hoki ko)

Pou-tama and

Haumia; and after Haumia came (e rere ana i muri i a
Haumia ko)

Mango (shark), ko

Kai-hamu (eat scraps), ko

Tu-te-uru-tira (troop of visitors from the west), ko
 Tu-pahau (stand with a beard), ko
 Koro-kino (evil old man), ko
 Toa-rangatira (brave chief), ko
 Marangai-pa-roa (long-continued east wind), ko
 Maunu (bait), ko
 Pikau-te-rangi (carry the heaven), ko
 Toitoi (trot, or summit), ko
 Rangi-hi-roa (day of long fishing), ko
 Wai-puna-a-hau (water-spring of Hau—scalp), ko
 Wi-Parata (an ex-member of the New Zealand Parliament), ko
 Mata-pere, ko
 Moana (sea).

After Pikau-te-rangi came (E rere ana i muri i a Pikau-te-rangi ko)—

Te-ra-ka-herea (predestined day), ko
 Tope-ora (cut up while alive), ko
 Matene-te-whiwhi (possess), ko
 Hēni, Wirihana, Aperahama (one family), (he whanau kotahi).

After Maunu come (E rere ana i muri i a Te-maunu ko)

Kimihia (sought for), ko
 Werawera (hot), ko
 Rau-paraha (leaf of the *paraha*), ko
 Tu-tari (noose to catch birds), ko
 Uira (lightning), ko
 Wirera, ko
 Ria.

Toa-rangatira had (ana ko)

Marangai-pa-roa (long blowing east wind), ko
 Maunu (pulled out), ko
 Aka-mapuhia (sob over the root—origin), ko
 Wai (water), ko
 Hika-pounamu (rub the greenstone), ko
 Ao-tu-tahanga (day of nakedness), ko

Te-ao (the day), member of the New Zealand Parliament in the year 1888 (he mema aia no te Paremata o Niu Tirenī i te tau 1888).

After Te-ao came (E rere ana i muri i a Te-ao ko)

Ropata, ko

Hema, junior (ingoa), ko

Pitiera.

Kakati also had (nana ano ko)

Tawhao (beat in the forest), who took (ka moe i a) Pu-te-aro-mea (origin of that which is first), and had (la puta ko)

Whati-hua (break the litter), who took (ka moe i a) Rua-pu-te-hanga (pit of the garments), and had (ka puta ko)

Ue-nuku-tu-whatu (trembling distance with the hail-stones),

Ue-nuku-te-rangi-hoka (trembling distance of the day of a screen),

Mapaua (brown).

Mapaua took (ka moe i a) Hui-ao (assemble all the world), and had (ka puta ko)

Tu-iri-rangi (voice in heaven) the elder (te tuakana),

Hinc-moana (daughter of the sea), the next-born (teina).

Tu-iri-rangi had (tana ko)

Tanga-roa-kino (bad Tanga-roa), ko

Uru-o-pewa (head of Pewa), ko

Maihi (window), ko

Pare-inu-ora (plume worn when life was in power), ko

Huia (collect together), ko

Hiko-piri (step up to), ko

Pare-raukawa (head-plume of the *raukawa*), ko

Whata-nui (great stage), ko

Rangi-ngangana (red sky).

Rangi-ngangana took (ka moe i a) Po-mare (cough in the night), and had (ka puta ko)

Po-mare the second (tua-rua), ko

Nepia.

GENEALOGY OF RANGI AND PAPA (TE WHAKAPAPA A RANGI
RAUA KO PAPA). (NGA-TI-KAHU-NGUNU.)

Rangi took Papa (ka moe a Rangi i a Papa ka puta ko),
and had

Po (night), who had (tana ko)

Ao (day), who had (tana ko)

Po-tupu (night growing), who had (tana ko)

Po-rea (numberless nights), who had (tana ko)

Po-maru-tuna (worthless), who had (tana ko)

Po-maru-wehi (crushed by fear), who had (tana ko)

Raro-puare (open below), who had (tana ko)

Uru-chu (mist of the west), who had (ka puta ko)

Tonga (south), who had (ka puta ko)

Haha-nui (great search), who had (ka puta ko)

Ira (mole), who had (ka puta ko)

Maiki-roa (nursed long), who had (ka puta ko)

Kaukau-munui (great bather), who had (ka puta ko)

Kaukau-roroa (long bather), who had (ka puta ko)

Kau-wheki (rough bather), who had (ka puta ko)

Rupe-tu (standing god of birds), who had (ka puta ko)

Maui-tikitiki-o-taranga (Maui [weary] of the hair-knot on
the head of Taranga—time of power), who had (ka puta
ko)

Whare-kura (temple), who had (ka puta ko)

Uenga (trembling), who had (ka puta ko)

Pou-tama (sons all gone), who had (ka puta ko)

Whiti-rangi-mamao (light of a distant day), who took
(ka moe i a) Whiro-tupua (goblin god), and had (ka
puta ko)

Kupe (obstinate), the first-born (to mua ko), who had (ka
puta ko)

Ngake (centre body of a fishing-net), the next-born (to muri),
who had (ka puta ko)

Tama-te-akahia (son of the climbing plant), who had (ka
puta ko)

Tutca (jostle), who had (ka puta ko)

Tama-i-ere (Ta-maire) (sing a song), who had (ka puta ko)

Rurea (shake), who had (ka puta ko)
Tama-rakei (son striding away), who had (ka puta ko)
Whare-kohu (misty house), who had (ka puta ko)
Puehu (dust), who had (ka puta ko)
Aweawe (far on high), who took Maurea (spiral shell), and
had (ka puta ko)
Mai-ao (coming day).

Some of the descendants of this person have been given in the following table, but the greater portion of them cannot be given, as it would occupy too much space.

(Kua tuhia nga uri, ara etahi, i enei wharangi i muri ake nei, ko te nuinga ia o aua uri o taua whakapaparanga nei, e kore e taea te tuhi tuhi i te nui hoki o te hoha.)

But Rongo-kako (news disseminated) was a child of Mai-ao, and from Rongo-kako came

(Na Mai-ao a Rongo-kaka, a ka puta i aia a)

Tama-tea (fair son), who took (ka moe i a) Iwi-pupu (bones tied in a bundle) as his wife, but the god of Tama-tea came down and took Iwi-pupu to wife. Now, the name of that god of Tama-tea was Ue-nuku-rangi (rainbow of heaven), and he had

(Ka heke iho te atua a Tama-tea ka moe i a Iwi-pupu. Ko te ingoa o te atua o Tama-tea ko Ue-nuku-rangi ka puta ko)

Ue-nuku-whare-kuta (rainbow at the house of the equisetum water-plant), who had (ka puta tana ko)

Ue-nuku-titi (trembling earth that squeaks), who had (ka puta ko)

Rangi-ta-kumu (day of rest), who had (ka puta tana ko)

Apa-rangi (strangers), who had (ka puta ko)

Hoehoe (mark the skin), who had (ka puta ko)

Ue-roa-i-waho (long shaking outside), who had (ka puta ko)

Ra-kai-nui (day of much food), who had (ka puta ko)

Moenga-wahine (female's bed), who took (ka moe i a)

Nga-rongo-mata-roa (news of the long face), and had (tana ko)

Rua-iti (little pit), who had (tana ko)
 Rangi-taurira (pattern day), who took (ka moc i a) Iline-
 te-raraku (scratched daughter), and had (ka puta ko)
 Rangi-mata-koha (kindly-looking face), the first-born,
 and
 Tutae-tara (dust of a battle), the next-born, and
 Rua-uia (pit asked about), the next-born, and
 Rua-herea (the tied pit), the last born.

The descendants of these four ancestors we cannot give on account of the bother of stating them, as their descendants are with every tribe which occupies the various districts of these islands of Ao-tea-roa (New Zealand).

(Ko nga uri mokopuna i roto i enei tupuna e kore e taea te tatan atu i te hoha, a no te mea ko nga uri i marara noa atu ki nga iwi katoa o nga motu o Ao-tea-roa nei.)

But we will give the chant-song of Ue-nuku-rangi, which was sung in reference to this genealogical table—that is, in regard to the genealogy of the offspring of Ue-nuku-rangi, which is this :—

'Twas Ue-nuku-rangi gave the power—
 His own god-power—to bring forth life,
 And Iwi-pupu had a child, a son
 Called Ue-nuku-whare-kuta.
 Again that god his power enforced,
 And Ue-nuku-titi, the child, was born ;
 And once again that power of god was used,
 And Rangi-takumu was born to life,
 And hence the words, “ Thy origin and life is of the god.”

This chant was composed by Te-wi.

(Na kua tuhia te oriori waiata o tenei whakapapa ara o Ue-nuku-rangi koia tenei :—

Na Ue-nuku, e na te ure atua ;
 Nana i komo ki roto ki a Iwi ;
 (Ko) Ue-nuku-whare-kuta.
 Komotia atu ai Ue-nuku-titi.
 Komotia atu ai ko Rangi-takumu,
 Na te ure atu koe.

Na Te-wi tenei oriori waiata.)

GENEALOGY OF RAKI (WHAKAPAPA O RAKI). (NGA-TI-KAHU-NGUNU.)

Raki (sky) had (tana ko)
 Ka-mau-ki-waho (caught outside), who had (tana ko)
 Pari-nui (great cliff), who had (tana ko)
 Pari-mate (cliff of death), who had (tana ko)
 Moe-waho (sleep outside), who had (tana ko)
 Anu-matao (chilly, cold), who had (tana ko)
 Anu-whaka-rere (forsaken cold), who had (tana ko)
 Anu-whakatoro (extending cold), who had (tana ko)
 Anu-mate (death-cold).

These are they who pull man unto death (Na ratou nei
 i too te iwi tangata ki te mate).

Anu-mate had
 Te-anu-wai (cold water), who had (tana ko)
 Taka-roa (long waiting), who had (tana ko)
 Pounamu (greenstone).

Rangi (sky) took (ka moe i a) Hakina (breath), and had
 (tana ko)
 Te-rupe-i-aia-ki-uta (the shaking driven on shore), who had
 (tana ko)
 Kau-nunui (great matters), who had (tana ko)
 Kau-roroa (long matters), who had (tana ko)
 Kau-wheki (long gritty), who had (tana ko)
 Tu-pari (stand on a cliff), who had (tana ko)
 Taumata (brow of a hill), who had (tana ko)
 Te-moa (the *moa*), who had (tana ko)
 Peke-i-tua (shoulder behind), who had (tana ko)
 Peke-aro (shoulder in front), who had (tana ko)
 Peke-hawani (mirage), who had (tana ko)
 Pohaha (wide open), who had (tana ko)
 Kai-tangata (man-eater).

Raki (sky) had (tana ko)
 Rehua (chips), who had (tana ko)
 Tama-i-te-oko-tahi (son of the first nursing), and
 Ao-nui (great light).

- Ao-nui had (tana ko)
 Ao-roa (long light), who had (tana ko)
 Ao-pouri (dark day), who had (tana ko)
 Ao-po-tako (black day), who had (tana ko)
 Ao-toto (day of blood), who had (tana ko)
 Ao-whereo (red day), who had (tana ko)
 Tu-koro-kio (stand in shade), who had (tana ko)
 Mo-uriuri (innumerable), who had (tana ko)
 Morea-rea (very many), who had (tana ko)
 Mohaki-tua (at the rear), who had (tana ko)
 Mohaki-aro (at the front), who had (tana ko)
 Kupa (mildew), who had (tana ko)
 Wai-hemo (droop spiritless), who had (tana ko)
 Ika-tau-i-raki (fish squeezed in heaven), who had (tana ko)
 Maroro-ki-tu-a-raki (powerful in heaven), who had (tana ko)
 Te-wira (lightning), who had (tana ko)
 Te-kanapu (brightness), who had (tana ko)
 Turi-whaia (follow the obstinate), who had (tana ko)
 Whaitiri (a female) (thunder), who took (ka moe i a)
 Kai-tangata (man-eater), and had (tana ko)
 Hema (pubes), who took (ka moe i a) Hu-aro-tu (stand in front), and had these three (ana ko) :—
 Karihi (sinker),
 Rupe-mai-nono (sister) (internal trembling), and
 Tawhaki (dash away).
 Tawhaki took (ka moe i a) Hinc-tu-a-tai (daughter of the sea) (first wife—wahine tua-tahi), and had (tana ko)
 Ika-nui (great fish).
 Tawhaki (dash away) took (ka moe i a) Hapai-nui-a-maunga (great power of the lifting mountain), and had (tana ko)
 Wahie-roa (long firewood), who took Matoka(Matonga)-rau-tawhiri (leaf of the south *Pittosporum*), and had (tana ko)
 Rata (friendly).

GENEALOGY OF TANE (HE WHAKAPAPA MO TANE). (NGA-TI-KAHU-NGUNU.)

- Tane-i-te-kakawa (perspiring god of the forest) had (tana ko)
- Marere-o-rangi (fallen of heaven), who had (tana ko)
- Puha-o-rangi (breath of heaven), who had (tana ko)
- Mutunga (conclusion), who had (tana ko)
- Oho-mai-rangi (start in heaven), who had (tana ko)
- Tu-matua (man parent), who had (tana ko)
- Hou-mai-tawhiti (force a way from a distance), who had (tana ko)
- Tama-te-kapua (son of the cloud; walked on stilts), who had (tana ko)
- Kahu-mata-momoe (garment of the sleeper), who had (tana ko)
- Tawake-motahanga (repair doubtfully), who had (tana ko)
- Uenuku (rainbow), who had (tana ko)
- Rangi-tiki (day of lying in heaps), who had (tana ko)
- Tu-hou-rangi (man who comes in the day-time), who had (tana ko)
- Maru-hanga-roa (long extended power), who had (tana ko)
- Tu-tawa-a-kura (Tu-tawa of Kura), who had (tana ko)
- Tu-taka-i-ma-waho (Tu who fell outwardly), who had (tana ko)
- Hine-te-ata (daughter of dawn), who had (tana ko)
- Tore (light spot), who had (tana ko)
- Hine-pehanga (overburdened maiden), who had (tana ko)
- Tapu-ae(wae) (footstep), who had (tana ko)
- Te-mata-kainga (eaten face), who had (tana ko)
- Te-kahu-o-te-rangi (garment of heaven), who had (tana ko)
- Ware-atua (spittle or gluten of a god), who had (tana ko)
- Te-rango (blow-fly), who had (tana ko)
- Horonga-i-te-rangi (sacredness taken off in heaven), who had (tana ko)
- Te-maangi-tu-noa (made weak by grief), who had (tana ko)
- Te-amo-hacre (carry on the shoulder).

ANOTHER GENEALOGY OF TAANE (HE WHAKAPAPA ANO MO
TAANE). (NGA-TI-KAHU-NGUNU.)

Taane (male) had (tana ko)

Hine (daughter), who had (tana ko)

Nini-titama (exceeding glow of disgust), who had (tana ko)

Niwa-reka (great delight), who had (tana ko)

Raro-timu (halt in the north), who had (tana ko)

Raro-take (substantial of the north), who had (tana ko)

Raro-matao (cold in the north), who had (tana ko)

Pehu-tu (defiant), who had (tana ko)

Pehu-rangi (defiant of heaven), who had (tana ko)

Taka-huri-whenua (go round the land), who had (tana ko)

Mac-awa (stale of the creek), who had (tana ko)

Muri-ranga-whenua (gentle breeze on the land), who had
(tana ko)

Taranga (performing the charm), who had (tana ko)

Maui (weary), who had (tana ko)

Rongo-mai-maru-a-ura-ta (god of edible roots and power
of the glowing west), who had (tana ko)

Hau-mea-taumata (offering on the peak), who had (tana ko)

Mata-kai-rua (double sight), who had (tana ko)

Kai-kuha (scrap eaten), who had (tana ko)

Te-whanau-a-o-kehu (the offspring of O-kehu — rocks).

These were a brother and a sister, who had (tana ko)

Tutei-konga (scout of the live coal), who had (tana ko)

Ra-kai-paka (day of eating shrivelled scraps), who had
(tana ko)

Kau-ko-hea (swim to where?), who had (tana ko)

Tu-tika-nao (feel for correctly), who had (tana ko)

Tu-reia (dash for), who had (tana ko)

Te-huki (roast on a spit), who had (tana ko)

Puraa (plug up), who had (tana ko)

Te-kahu-o-te-rangi (hawk of heaven), who had (tana ko)

Ware-a-tu (spittle of the god of war), who had (tana ko)

Te-rongo (the news), who had (tana ko)

Hioronga-i-te-rangi (food eaten by the priest in heaven),
who had (tana ko)

Te-mangi-te-rangi-tu-roa (flight in the high heaven), who had (tana ko)

Amo-mate (carry dead on a litter), who had (tana ko).

As Tane and his brother Paia (obstruct) were about to separate their parents Raki (Rangi) and Papa (flat) they had hid the Kores (the nothings, or chips) in Maunga-nui-a-te-whenua (big mountain of the earth), and when Tane wished to adorn Raki, so that the heavens might not look bare, he again went to the Big Mountain of the Earth and took the Kores out—viz.,—

(I te wa i mea ai a Tane raua ko te taina a Paia, kia wehea a Raki raua ko Papa, kua huna e raua nga Kore ki roto ki a Maunga-nui-a-te-whenua, a ka mea raua kia ahua pai a Raki, kia kore ai e takoto kirikau a Raki, ka tikina ano aua Kore e Tane, a ka riro mai. Koia nei aua Kore ko.) (Ngā-i-tāhu.)

Riaki (lift up with a strain), ko

Hapai (lift up), ko

Te-tihi (the peak), ko

Amo (carry on a litter), ko

Katari (Ngatari) (vibrate), ko

Te-mania (slippery), ko

Te-paheke (slide), ko

Tu-horo (join together), ko

Tawharuwharu (soppy), ko

Tapokopoko (sink in), ko

Te-awa (creek), ko

Tupu-nui-a-uta (grow great on the land), ko

Para-whenua-mea (seum of the flood).

Then was the origin of water or flood.

(A no konei te putake o te wai i ngaro ai te ao.)

Te-au-wiwhi (whiwhi) (entangled stream), ko

Te-au-wawae (dividing stream), ko

Te-au-puha (puffing stream), ko

Te-au-mahora (stream spread out), ko

Te-au-titi (straight stream), ko

Te-au-kokomo (entering stream), ko

Te-au-huri (turning stream), ko

Tc-au-take (base of the stream), ko

Te-au-kakawha(ngawha) (split stream).

The water gradually ceased, or flood abated, and rose again.

(A ka iti haere te wai, ka mimiti a ka hua ano.)

Te-au-komiro (twisting stream), ko

Te-au-puha (puffing stream), ko

Ko-ka(nga)-pokiki (the rafts), ko

Titi-te-au (stream straight on), ko

Tata-te-au (dashing stream), ko

Maro-te-au (the stream goes straight on), ko

Whakahotu-te-au-ki-hawaiki (the stream sobs to Hawa-iki), ko

To (pregnant), ko

Tapa (the rim), ko

Nga-rimu (the sea-weed), ko

Te-takapau (the mat to lie on), ko

Hine-i-ahua (daughter made into form), ko

Hine-i-te-raka(ranga)-tai (daughter risen from the sea), ko

Te-kare-nuku (moving ripple), ko

Te-kare-raki (ripple of the sky), ko

Hotu-a-tea (sob of the light-coloured one), ko

Te-wiwini (the shudder), ko

Te-wana (young growth), ko

Te-pa (the obstruction), ko

Te-kare-tua-tahi (first ripple), ko

Te-kare-tua-rua (second ripple), ko

Te-kare-tua-toru (third ripple), ko

Te-kare-tua-wha (fourth ripple), ko

Te-kare-tua-rima (fifth ripple), ko

Te-kare-tua-ono (sixth ripple), ko

Te-kare-tua-whitu (seventh ripple), ko

Te-kare-tua-waru (eighth ripple), ko

Te-kare-tua-iwa (ninth ripple), ko

Te-kare-tua-kahuru(ngahuru) (tenth ripple), ko

Tarewa-tua-tahi (first lifting-up), ko

Tarewa-tua-rua (second lifting-up), ko

Tarewa-tua-toru (third lifting-up), ko
 Tarewa-tua-wha (fourth lifting-up), ko
 Tarewa-tua-rima (fifth lifting-up), ko
 Tarewa-tua-ono (sixth lifting-up), ko
 Tarewa-tua-whitu (seventh lifting-up), ko
 Tarewa-tua-waru (eighth lifting-up), ko
 Tarewa-tua-iwa (ninth lifting-up), ko
 Tarewa-tua-kahuru(ngahuru) (tenth lifting-up), ko
 Te-hiwi (the ridge), ko
 Te-amo (the litter), ko
 Te-riaki (lifting up), ko
 Te-hapai (the lifting), ko
 Te-tiketike (the elevated), ko
 Te-pairahi (rahi rahi) (the thin), ko
 Te-kapuka (breath of jealousy), ko
 Te-wha-tika (the correct space), ko
 Te-horoka(horongā) (food eaten by the priest), ko
 Te-whaka-huka (the foam), ko
 Ko-whati-tata (break near), ko
 Ko-puke-maho-ata (hill seen floating at dawn), ko
 Te-rimu (the seaweed), ko
 Mai-ra-uta (come over land), ko
 Te-takapau (the mat or offering), ko
 Te-whatu-moana (eye of the sea), ko
 Te-tira (the rays), ko
 Moana-nui (great sea).

TANE AND HIS WIVES (KO TANE ME ANA WAHINE).
 (NGA-TI-KAHU-NGUNU.)

Tane (male) took (ka moe i a) Maunga (mountain) (first
 wife—wahine tua-tahi), and had (tana ko)
 Te-piere (earnest desire), ko
 Te-mata-ta (carry on a litter), ko
 Toetoe (strip into shreds), ko
 Te Kawha (Ngawha) (burst open).
 Tane (male) took (ka moe i a) Hine-hau-one (daughter
 of the aroma of the soil) (second wife—wahine tua-
 rua), and had (tana ko)

Hine-i-te-ata-ariari (daughter of the dawn of the eleventh night of the moon).

Tane (male) took (ka moe i a) Tu-kori-ahuru (move in the warmth) (third wife—wahine tua-toru), who had no issue.

Tane (male) took (ka moe i a) To-hika (Tohinga) (baptism) (fourth wife—wahine tua-wha), and had (tana ko)

Hine-i-te-kura-a-Tane (daughter of the red or bloom of Tane), ko

Haka-matua (dwarf parent), ko

Te-wai-puna-hau (spring of water-power), ko

Tahora-a-tea (open country of the light one), ko

Tahora-a-moa (open country of the *moa*), ko

Papani-tahora (open country blocked up), ko

Te-pakihi (dried up), ko

Te-parae (the level open country), ko

Hine-i-mata-tiki (daughter of the obtained face).

Tane (male) took (ka moe i a) Puta-rakau (hole of a tree) (fifth wife—wahine tua-rima), and had (tana ko)

Hine-ti-tama (daughter of the disgust), ko

Hine-ata-uira (daughter of gentle lightning), who took Tane (male) (sixth wife—wahine tua-ono), and had (tana ko)

Tahu-kumia (beloved or family of dragged), reptiles,

Tahu-whaka-aro (beloved or family of diminished), minute insects,

Tahu-tuturi (beloved or family of kneeling), animals,

Tahu-pepeke (beloved with legs drawn up), birds,

Tahu-pukai (beloved in a heap), shells.

GENEALOGICAL TABLE OF MURI-RANGA-WHENUA (HE PUKA-
PUKA WHAKAPAPA TENEI MO MURI-RANGA-WHENUA).
(NGA-TI-KAHU-NGUNU.)

Muri-ranga-whenua (light breeze of the sea on the land) had (tana ko)

Taranga (repeat incantations), who had (tana ko)

- Maui (weary), who had (tana ko)
 Ngai-nui (great dead shell-fish), who had (tana ko)
 Ngai-roa (long dead shell-fish), who had (tana ko)
 Ngai-pehu (dead shell-fish of contempt), who had (tana ko)
 Ngai-ariki (dead shell-fish of the lord), who had (tana ko)
 Ngai-akiaki (dead shell-fish of the urged-on), who had
 (tana ko)
 Ihu-tatara-i-angoa (thin dogskin mat), who had (tana ko)
 Manu-waero-rua (bird of two tails) (sometimes called Toi
 —trot—the first), who had (tana ko)
 Toi (trot), sometimes called Toi the second (tua-rua), who
 had (tana ko),
 Rauru (god of the hair of the head), who had (tana ko)
 Apa (body of workmen), who had (tana ko)
 Taha-titi (omen of the side), who had (tana ko)
 Ue-nuku (rainbow), who had (tana ko)
 Rua-tapu (sacred pit), who had (tana ko)
 Ra-kai-ora (day of plenty food), who had (tana ko)
 Tama-ki-te-hau (son with the offering of the hair of the
 dead), who had (tana ko)
 Tama-ki-te-ha (son with the breath), who had (tana ko)
 Tama-ki-te-matangi (son with the air), who had (tana ko)
 Rito (pith), who had (tana ko)
 Rere (flee), who had (tana ko)
 Koro-tai (chirp near the tide), who had (tana ko)
 Rongo-ka-ko (news of the pouting lips), who had (tana
 ko)
 Tama-tea (fair son), who had (tana ko)
 Kahu-ngunu (garment of the dwarf), who had (tana ko)
 Kahu-kura-nui (great red garment), who took (ka moe i a)
 Rongo-mai-papa (father of the whale), and had (tana ko)
 Ra-kai-hiku-roa (day of eating the long tail), who took (ka
 moe i a) Papa-uma (flat for the chest), who was the
 first wife, and had (wahine matamua ka puta ko)
 Hine-rau-moa (daughter of the *moa*-plume), first-born
 (to mua),
 Kahu-kura-takapau (red mat to lie on), the second-born
 (to muri iho),

Parea (pushed aside), next-born (to muri iho),
 Tahito (old), next-born (to muri iho),
 Rurea (shake), next-born (to muri iho), and
 Tai-wha (tide disclosed or seen).

These last two were twins. (He mahanga enei e rua.)

Hine-rau-moa had (Ta Hinc-rau-moa ko)

Ran-mata-nui (broad-faced leaf), who had (tana ko)
 Tincia (extinguish), and next-born was (te teina ko)
 Tu-mata-roa (long-faced god of war).

Tincia (extinguished) had (ta Tincia ko)

Te-ri-o-te-rangi (the screen of heaven), who had (tana ko)

Ao-whe-uru-rangi (cloud of the western sky), who had (tana ko)

Rua-kete (pit of the basket), who had (tana ko)

Hinc-te-rangi (daughter of heaven).

Ra-kai-hiku-roa took a second wife (ka moe i tana wahine tua-rua i a), Rua-rau-hanga (grave), and had (ana ko)

Hinc-te-raraku (scratched daughter), first-born (to mua),
 Rangi-tawhi-ao (day encircled by clouds), next-born (to muri iho),

Taraia (tie the hair up), next-born (to muri iho),

Kahu-wairua (spirit-garment), next-born (to muri iho),

Ue-wherua (tremblingly weary), next-born (to muri iho),

Tu-purupuru (close up), last-born (te potiki).

Hinc-te-raraku (daughter of the scratch) had (ta Hinc-te-raraku ko)

Rangi-mata-koha (day of favoured face), who had (tana ko)

Ra-kai-moari (day of swinging), who had (tana ko)

Kahu-kura-mango (red garment of the shark), who had (tana ko)

Humaria (good-looking), who had (tana ko)

Tatai-aho (dawn of day), who had (tana ko)

Tu-wairua (spirit of man). [See Angiangi.]

Hine-te-rangi (daughter of song) had (tana ko)

Rangi-apu-ngangana (day of body of red men), the first-born (to mua),

Whare-kotore (house of the younger), next-born (to muri iho),

Hine-kimihanga (daughter sought), next-born (to muri iho),

Tatara-amō (rough mat carried).

Next following Rangi-apu-ngangana was (to muri iho ko)

Te-rau-tangata-i-waho (the hundred men outside), who had (tana ko)

Puku-tatau (quarrelsome), who had (tana ko)

Harapaki (steep slope of a hill), who had (tana ko)

Putanga-o-te-rangi (coming out of heaven), who had (tana ko)

Nga-rangi-pura-mua (days of first blindness), who had (tana ko)

Tu-kau-whakahi (stand and defy), who had (tana ko)

Akuhata, who had (tana ko)

Taraipine, who had (tana ko)

Aitu (evil).

Rangi-apu-ngangana had (tana ko)

Uira-i-waho (lighting outside), who had (tana ko)

Rangi-tohu-mare (day of coughing), who had (tana ko)

Purua (block up), who had (tana ko)

Kapua-matotoru (thick cloud), who had (tana ko)

Ruruku-o-te-rangi (girdle of heaven), who had (tana ko)

Hine-i-ora-i-te-rangi (maiden saved in heaven), who had (tana ko)

Kawe-kai-rangi (take the food of heaven), who had (tana ko)

Tareha (sacred red-ochre), who had (tana ko)

Karauria, who had (tana ko)

Airini Tonore (Irene Donnelly).

Whare-kotore (house of the younger), had (tana ko)

Waka-pakaru (broken canoe), who had (tana ko)

Umu-tao-whare (oven in which food was cooked in a house), who had (tana ko)

Wai-awanga (uneasy), who had (tana ko)
 Hae-mania (cut up on a plain), who had (tana ko)
 Pae-roa (long ridge), who had (tana ko)
 Karawa (bed in a cultivation), who had (tana ko)
 Uri-he (mistaken offspring), who had (tana ko)
 Arihi (or Nahu), who had (tana ko)
 Maaku (damp).

Hine-kimihanga (daughter sought) had (tana ko)
 Tukua-a-te-rangi (allowed to go by heaven), who had
 (tana ko)
 Numia-i-te-rangi (disappear in heaven), who had (tana ko)
 Rangi-koia-anake (day of himself only), who had (tana
 ko)
 Tama-i-awhitia (son embraced), who had (tana ko)
 Rangi-koia-anake, junior, who had (tana ko)
 Hapuku (cod), who had (tana ko)
 Watene, who had (tana ko)
 Nahu (or Arihi).
 Rangia-koia-anake (day by himself) had (tana ko)
 Hawea (distrust), who had (tana ko)
 Wini-pere, who had (tana ko)
 Karaitiana Taka-moana (dragged in the sea), who had
 (tana ko)
 Piriniha.

Tu-wairua (spirit standing) had (tana ko)
 Angiangi (thin), the first-born (to mua),
 Ra-kai-pa (day of eating the fat of the kidneys), the
 next-born (to muri iho),
 Ra-kai-te-kura (day of adorning with plumes of feathers).
 Angiangi (thin) had (tana ko)
 Kahu-tapere (garment for the council-house), who took
 (ka moe i a) Hine-te-rangi (daughter of heaven),
 and had (tana ko)
 Rangi-pu-ngangana (day of red), first-born (to mua),
 Whare-kotore (house of next-born).
 The descendants of these have been given.
 (Kua oti enei te whakapapa.)



ANGAS

Mari.
Motu-poi.

Manga-kahu.
Roto-a-ira.

Rakai-pa took (ka moe i a) Takaha (struggle), and had (tana ko)

Hika-wera (hot barb), who took (ka moe i a) Hine-te-moa (daughter of the *moa*), and had (tana ko)

Whati-apiti (splint of a broken bone), who took (ka moe i a) Kura-mahi-nono (servile beggar), and had (tana ko)

Rangi-wawahia (open the heaven), who was the first-born (to mua),

Rangi-hirawea (irksome day), next-born (to muri iho).

Rangi-hirawea had (tana ko)

Hopara (stomach), first-born (to mua),

Urupu (quite in), next-born (to muri iho),

Nga-rangi-whakaupoko (days of the supreme), next-born (to muri iho).

Nga-rangi-whakaupoko had (tana ko)

Hine-whakarata (familiar daughter), first-born (to mua),

Hoani-matua, next-born (to muri iho), and (me)

Henare-matua.

Next after Hopara came (To muri iho i a Hopara ko)

Mata-ora (fresh face), who had (tana ko)

Ruinga-hoe (shake the paddle), who had (tana ko)

Rangi-ka-mahuri (day of the young tree), who had (tana ko)

Hine-i-eketia (daughter who was visited), who had (tana ko)

Tini-ki-runga (many above), who had (tana ko)

Karaitiana Taka-moana, who had (tana ko)

Piriniha.

Tu-purupuru (man who stops the chinks) had (tana ko)

Rangi-tu-ehu (day of standing in the mist), who had (tana ko)

Hine-i-ao (daughter of the day), first-born (to mua),

Tuaka (old, robust), next-born (to muri).

Hine-i-ao (daughter of the day) had

Huhuti (plucked out), who had (ana ko)

Wawahanga (breaking), first-born (to mua),
 Hika-wera (hot barb), next-born (to muri),
 Mihi-ki-te-kapua (sigh to the cloud), next-born (to
 muri iho), and (me)

Keke (persistent).

Wawahanga (breaking) had (tana ko)

Rangi-ka-whina (the day when thrown away), who had
 (ana ko)

Rahunga-i-te-rangi (meddling with heaven), first-born
 (to mua),

Manawa-kawa (surfeit), next-born (to muri iho),

Upoko-iri (head hung up).

Upoko-iri had (ana ko)

Ata-kore (not hospitable), first-born (to mua),

Mumuhu (press through a thicket), next-born.

Mumuhu had (tana ko)

Te-ua-mai-rangi (rain from heaven), who had (tana ko)

Pakapaka (singed in fire), who had (tana ko)

Erena, first-born (to mua), who had (tana ko)

Renata Kawe-po-tama-ki-hiku-rangi (carry in the night
 son at Hiku-Rangi—end of heaven), who had (tana ko)

Haromi, who had (tana ko)

Airini (Mrs. Donelly).

Next to Ata-kore came (To muri iho i a Ata-kore ko)

Kuru-pa (blow struck), who had (tana ko)

Ringa-hore (peeled hand), who had (tana ko)

Wini Pere, who had (tana ko)

Karaitiana Taka-moana (fall into the sea), who had
 (tana ko)

Piriniha.



CHAPTER XIV.

See the headlands yonder stand
At Taka-pu;
But nearer still than they
Is my beloved.
Yes, all have passed behind,
Have fled and gone,
With all the evil loudly spoken,
But yet with me still
Shall ever rest my own beloved.

A dirge sung at death.

UPOKO XIV.

Tera nga torouka ha,
Ki Taka-pu.
Na raia, kei roto mai
E te tau.
Huri tua i a hau
Te tuwhanga o te he, e.
Koia tahana (tana) nei rau, hu.

He waiata tangi mo te mate.

GENEALOGICAL TABLE OF TIKI-AU-AHA (WHA- KAPAPA O TIKI-AU-AHA).

(NGA-TI-KAHU-NGUNU.)

TIKI-AU-AHA (effigy of the current of Ha—supreme god)
took (ka moe i a) Io-wahine (female god), and had
(tana ko)

A-io-te-ki (god of the word), and (me)

A-io-te-rea (god of abundance), and (me)

Whewehea (divide) (a female), and (me)

Whakatara (power of soul) (a female).

A-io-te-rea (god of abundance) took (ka moe i a) Whakatarā (make brave), and had (tana ko)

A-io-whaka-tangata (god-like man), who took (ka moe i a) Io-wheta-mai (writhing god), and had twenty-three children (me ana tamariki e rua te kau ma toru).

GENEALOGICAL TABLE OF THE DESCENDANTS OF TOI-TE-HUA-TAHI, GIVEN BY WERETA, TI-WETA, TANGURU, AND MOHI TAKAWA, KAHU-NGUNU AND TAI-NUI PRIESTS.

Toi-te-hua-tahi (peak of one child) took (ka moe i a) Rangi-nui-a-monoa (great heaven of the unpleasant smell), and had two children (a ka whanau a raua tamariki toko-rua),

Rauru (hair of the head), and (me)

Rongo-ua-roa (fame of the long backbone).

Toi-te-hua-tahi was a priest, and had a god attendant on him. This god came down from the sky, and had connection with the wife of Toi-te-hua-tahi, called Rangi-nui-a-monoa, and she had a child by this god, who was named—

(He Tohunga a Toi-te-hua-tahi, a he atua tana, haere tahi ai i aia taua atua nei, a i heke iho taua atua nei i te rangi, a moe ana aia i a Rangi-nui-a-monoa i te wahine a Toi-te-hua-tahi, a ka whanau he tamaiti ma raua, a huaina ana te ingoa o taua tamaiti ko—)

Oho-mai-rangi (startled from heaven), who had (tana ko)

Mutu-rangi (end of heaven), who had (tana ko)

Hotu-o-pe (sob of a host), who had (tana ko)

Hotu-roa (long sob).

This is the man who was commander of Tai-nui when that canoe left Hawa-iki and sailed away for these islands (New Zealand).

(Ko Hotu-roa te tino rangatira o Tai-nui i te wa i rere mai ai taua waka i Hawa-iki, a rere mai ai ki enei motu—Ao-tea-roa.)

Hotu-roa had (tana ko)

Hotu-matapu (sob to the face), who had (tana ko)

Mo-tai (from the sea), who had (tana ko)

Ue (tremble), who had (tana ko)
 Raka (tangled), who had (tana ko)
 Kakati (astringent), who had (tana ko)
 Ta-whao (beat in the forest), who had (tana ko)
 Tu-rongo (peace made), who had (tana ko)
 Mahina-rangi (dim light of heaven), who took (ka moe i a)
 Rau-kawa (a plant so odoriferous that it is used to
 scent oil), and had (tana ko)
 Rere-ahu (flee to the altar), first-born (to mua),
 Whakatere (cause to float), second-born (to muri mai).
 Rere-ahu took (ka moe i a) Hine-au (maid of the stream),
 and had (tana ko)
 Mania-poto (short plain), the first-born (to mua),
 Mata-kore (no obsidian), the second (to muri),
 Tu-whakahaheke-ao (Tu—god of war—who causes a de-
 crease in the world), the third (to muri rawa),
 Rongo-rito (news of the heart of a plant), the last (to
 mutunga).

I will now give the genealogy of Rangi-o-tu, or Hoani Meihana and his wife.

(Ka mahia te whakapapa a Rangi-o-tu, ara o Hoani Meihana me tana wahine.)

Rere-ahu (flee to the altar) took to wife (ka moe i a)
 Hine-au (daughter of the current), and had (ka puta
 ko)
 Tu-whakahaheke-ao (sent by Tu to the world below), who
 had (tana ko)
 Tu-hei-ao (the world disconcerted), who had (tana ko)
 Tu-iri-ranga (voice speaks in the sky), first-born (to
 mua),
 Hine-moana (maid of the sea), second-born (to muri
 iho).
 Hine-moana took (ka moe i a) Turanga-pito (stand at
 the end), and had (ka puta ko)
 Tu-taiaroa (stand exhausted), who had (tana ko)
 Korako-titoko (albino that poles the canoe), who had
 tana ko)

Wai-te-rangi (water of heaven), who had (tana ko)
 Hine-i-te-ahu-rangi (maid of the altar of heaven), who
 had (tana ko)
 Kura-i-awa-rua (plume in the ditch), who had (tana ko)
 Rangi-tonga-nuku (day of the distant south), who had
 (tana ko)
 Hine-titi-uha (daughter or maiden of the squeak of the
 female [rat]), who had (tana ko)
 Hine-i-takina (maiden who was followed), who had (tana
 ko)
 Riria Rangi-po-tango (very dark night), who had (tana
 ko)
 Rangi-o-tu, or Hoani Meihana, who had (tana ko)
 Ema Heni Aweawe (high up).

After Kura-i-awa-rua (plume in the ditch) came (E rere
 ana i muri i a Kura-i-awarua ko)—

Marunga-o-te-rangi (the sky cleared from rain), who had
 (tana ko)
 Hine-whakai-rangi (maid that dared the sky), who had
 (tana ko)
 Hine-ka-utu (maid that baled [water] up), who had
 (tana ko)
 Toki-poto (short axe), who had (tana ko)
 Aweawe (down of birds), who had (tana ko)
 Hare Rakena, who took to wife (ka moc i a) Ema Heni
 Aweawe, and had (ta raua ko)
 Manawa-roa (long determination) and others.

Aweawe had these children also (Na te Aweawe ano
 hoki enei tamariki): Ereni, Emiri Raki, and (me) Wiremu
 Mawhete.

After Tu-whakaheke-ao (god of war who lowers the pres-
 tige of the world with war and death) came (E rere
 ana i muri i a Tu-whakaheke-ao ko)

Rongo-rito (true news), who had (tana ko)
 Hui-tao (collection of spears), who had (tana ko)
 Haehae-ora (cut up while alive), who took (ka moc i a)
 Pare-ka-rewa (plume lifted up), and had (tana ko)

Hei-piripiri (ornament for the breast made of the *Acæna sanguisorba* shrub), who had (tana ko)

Kai-tireo(tirea) (eat on the second night of the moon), who had (tana ko)

Kapa-o-tu (file of men of Tu—god of war), who had (tana ko)

Tino-tangata (real man), who had (tana ko)

Tongatonga (restrain the feelings), who had (tana ko)

Pare-kohuru (plume of murder), who had (tana ko)

Enereta Rangi-o-tu, who had (tana ko)

Ema Heni Rangi-o-tu, who had (tana ko)

Manawa-roa (long determination) and others.

After Hachac-ora (cut up alive) came (E rere ana i muri i a Hachae-ora, ko)

Kapu (palm of the hand), who had (tana ko)

Mokai (poor person), who had (tana ko)

Te-maui (left-handed), who had (tana ko)

Tao-roa (long spear), who had (tana ko)

Rangi-a-te-pure (day of Pure—baptism), who had (tana ko)

Reupena-te-one (the sand), who had (tana ko)

Enereta Rangi-o-tu, who had (tana ko)

Ema Heni Aweawe, who had (tana ko)

Manawa-roa (long breath) and others.

After Tao-roa (long spear) came (E rere ana i muri i a Tao-roa ko)

Tohe (persist), who had (tana ko)

Whata-rangi (stage for food), who had (tana ko)

Pare-au-tohe (persistent plume in the stream), who took (ka moe i a) Nepia Tara-toa (brave spirit), and had (tana ko)

Erenora, who had (tana ko)

Winiata, who had (tana ko)

Hine-puoro-rangi (maid of the first heaven).

After Tu-rongo (peace made) came (E rere ana i muri i a Tu-rongo ko)

Whati-hua (break the fruit or lever), who had (tana ko)
 Ue-tapu (sacred of the fourth night of the moon), who
 had (tana ko)
 Mania-o-rongo (plain of Rongo—the sweet potato),
 who had (tana ko)
 Ue-nuku-hangai (trembling earth that is right in front),
 who had (tana ko)
 Kotare (kingfisher), who had (tana ko)
 Kauwhata (stage to keep food on), who had (tana ko)
 Tahuri-waka-nui (great canoe wrecked), who had (tana
 ko)
 Poroaki (farewell injunctions), who had (tana ko)
 Rama (torch), who had (tana ko)
 Ipu-angaanga (skull for a water-bowl), who had (tana
 ko)
 Kino-moe-rua (evil of two wives), who had (tana ko)
 Punga (anchor), who had (tana ko)
 Tahuri-waka-nui (wreck of great canoe) the second (tua-
 rua), who had (tana ko)
 Poroaki (last words) the second (tua-rua), who had
 (tana ko)
 Rangi-a-te-pure (day of baptism), who had (tana ko)
 Reupena-te-one (the soil), who had (tana ko)
 Erereta Rangi-o-tu (day of war), who had (tana ko)
 Ema Heni Aweawe (high up), who had (tana ko)
 Manawa-roa (long stomach) and others.

After Poroaki (last farewell) came (E rere ana i muri i a
 Poroaki ko)
 Tonga-riro (blemish of the skin gone), who had (tana ko)
 Kura-a-tai-whakaaea (red plume of the tide that ex-
 hibits), who had (tana ko)
 Kanawa (red-ochre), who had (tana ko)
 Hau-koraki (wind inclined to the north), who had (tana
 ko)
 Hoani 'Tai-pua (in heaps, as clouds in the sky), who had
 (tana ko)
 Areta.

After Tonga-riro (gone south) was (E rere ana i muri i a Tonga-riro ko)

Hine-kau (swimming maid), who had (tana ko)

Aka-nui (great fibre), who had (tana ko)

Ngohi (fish), who had (tana ko)

Rewi Mania-poto (short plain).

After Tahuri-waka-nui (wreck of great canoe) came (E rere ana i muri i a Tahuri-waka-nui ko)

Wehiwehi (dread), who had (tana ko)

Tu-tete (dispute), who had (tana ko)

Pare-ka-rewa (plume lifted up), who had (tana ko)

Hei-piripiri (ornament for the chest, made of *Acena sanguisorba*), who had (tana ko)

Kai-tireo (eat on the second night of the moon), who had (tana ko)

Kapa-o-tu (file of men of war), who had (tana ko)

Tino-tangata (perfect man), who had (tana ko)

Tongatonga (restrain the feelings), who had (tana ko)

Hiria Pare-kohuru (plume of murder), who had (tana ko)

Erereta Rangi-o-tu (day of battle), who had (tana ko)

Ema Heni Aweawe (high up), who had (tana ko)

Manawa-roa-ma (long stomach) and others.

There are very many lines of descent from these, which include many tribes; but we will not give these, because they are so numerous. We will give other lines of descent of those who have come from Rangi and Papa, and also from Po.

(He nui noa atu nga wahanga, ki era iwi, ki era iwi, i roto i enei tupuna katoa, kati nga mea e tuhi ko nga mea hei titiro kau iho, a me timata i te tahi whakapapa o Rangi me Papa, me te Po.)

GENEALOGY OF TOI AND PUHA-O-RANGI (WHAKAPAPA O TOI RAUA KO PUHA-O-RANGI). (NGA-TI-KAHU-NGUNU.)

These are the descendants of the chief Toi (trot) and the god Puha-o-rangi (breath of heaven). The god Puha-

o-rangi took the wife of Toi, called Rangi-nui-auanoa, to wife, and had by her

(Ko nga uri enei a Toi raua ko te atua nei, ko Puha-o-rangi, I moe hoki taua atua nei i te wahine a Toi i a Rangi-nui-auanoa, a ka puta ana uri ko)

Oho-mai-rangi (start or surprise in heaven), who had (tana ko)

Hotu-ope (sob of the troop), who had (tana ko)

Hotu-roa (long sob), who had (tana ko)

Hotu-mata-pu (sob near the face), who had (tana ko)

Mo-tai (for the tide), who had (tana ko)

Ue (tremble), who had (tana ko)

Raka (entangled), who had (tana ko)

Kakati (astringent), who had (tana ko)

Tawhao (dense forest), who had (tana ko)

Tu-rongo (god of the *kumara*), who took (ka moe i a)

Mahina-a-rangi (dawn in heaven), and had (ka puta ko)

Rau-kawa (a certain plant, very sweet-scented).

Toi, by his own wife Rangi-nui-auanoa, had

Rauru (hair of the head), who had (tana ko)

Rutanga (time of earthquake), who had (tana ko)

Ha-tuma (defiant breath), who had (tana ko)

Apaapa (body of men), who had (tana ko)

Taha-titi (squeak at the side), who had (tana ko)

Rua-tapu-nui (great sacred pit), who had (tana ko)

Ra-kai-ora (day of much food), who had (tana ko)

Tama-ki-te-ra (son of the sun), who had (tana ko)

Hiku-rangi (end of heaven), who had (tana ko)

Rongo-manu-a-whatu (news of the kite of Whatu—core),
who had (tana ko)

Rere (fly), who had (tana ko)

Tato (not stable), who had (tana ko)

Rongo-ka-ko (news that extends).

We will now give the genealogy of the descendants of Tama-tea and of the god Ue-nuku-rangi, who each had children by the wife of Tama-tea, called Iwi-pupu.

(Nei nga uri a Tama-tea raua ko te atua nei ko Ue-nuku-rangi, he mea hoki i moc nga tahi raua i te wahine a Tama-tea i a Iwi-pupu—bundle of bones.)

Ue-nuku-rangi (rainbow of heaven) took Iwi-pupu, and had (ka moc i a Iwi-pupu ka puta)

Ue-nuku-whare-kuta (rainbow of the house encumbered), first-born (to mua),

Ue-nuku-titi (erect rainbow), second-born (to muri iho).

Ue-nuku-titi had (tana ko)

Rangi-takuna (day of slow proceeding).

Tama-tea (fair son) took Iwi-pupu (bundle of bones), and had (ka moc i a Iwi-pupu ka puta ko)

Kahu-ngunu (garment of the dwarf), who had (tana ko)

Kahu-kura-nui (great red garment), who had (tana ko)

Ra-kai-hiku-roa (day of eating long tail), who had (tana ko)

Hine-te-raraku (scratched daughter), who had (tana ko)

Rangi-mata-koha (day of the kindly-looking face), who had (tana ko)

Ra-kai-moari (day of the swinging), who had (tana ko)

Tu-tere-moana (god of war voyaging on the sea), who had (tana ko)

Moe-te-ao (sleep in the day), who had (tana ko)

Maurca (light-coloured), who had (tana ko)

Mai-ao (from the cloud), who had (tana ko)

Hunga (party), who had (tana ko)

Tu-whare-moa (house of the *moa*), who had (tana ko)

Tama-kere (very son), who had (tana ko)

Te-ao-nui (great cloud), who had (tana ko)

Rangi-mahuki (day of wavering), who had (tana ko)

Rangi-araia (day prevented), who had (tana ko)

Wa-korea-o-te-rangi (space of nothing in the heaven), who had (tana ko)

Rangi-whakaarahia (clouds lifted up), who had (tana ko)

Kainga-haere (eating while departing), who had (tana ko)

Rangi-te-paia (heaven shut up), who had (tana ko)

Tirohanga-kino (looked at with evil), who had (tana ko)

Rangi-o-tu (day of Tu, the god of war), who had
(taua ko)

Hoani Meihana Rangi-o-tu, who, it is said, was about
fifteen years old when the Hao-whenua Pa was taken.
(E kiia ana tekau ma rima pea ana tau i te wa i
taea ai te Pa i Hao-whenua.)

The following song is a lullaby composed by Te-wi in
answer to one composed by a man called Nga-rangi-whaka-
otia (days completed):—

Hearken thou, O son ! to voice now heard,
That loudly sends its tones this way,
To pass o'er highest mountain-peak—
O'er range that parts our home from his.
O son ! and does he dare to sing,
And in his song ignore the power,
And fame, and history of our tribe,
And doubt the deeds of note in battle gained
Oft told to him of us by ancient priests,
And by the leaders of his tribe so fully taught
In all the sacred *whare-kura* lore of old !
Though I may be of less than noble birth,
Yet I will speak our fame in song,
That our own ears may hear my voice,
And to them I may tell our power and fame.
I heard of Mata-roia and Whangai-tama,
Those deeds of bravery, where our own fathers
Learnt to act like ancient warriors,
And Tapu-wae was fought, the battle
Where so many stood and gazed, of
Which, O son ! now tell the victory gained.

SECOND VERSE.

O son ! we came of ancient night (Te Po),
Of crowd of ancient gods, when nothing was—
We came of that before the night
Revolved, or space, or night, or day was known.
Of Kiki we all came, of Tato,
And Turi-onge, and of Rongo-kako,
And of Tama-tea, and of man's producing-power :
We came of Ue-nuku-rangi, and that god's power
That gave a child to Iwi-pupu, called
Ue-nuku-whare-kuta, which once
Again brought forth young Ue-nuku-titi,
And Rangi-ta-kumu was born ;
And we, O son ! are from the gods produced.

(Nei te waiata a Te-wi he oriori utu mo te oriori a te tahi tangata, ara a Nga-rangi-whakaotia :—

Whakarongo e tama ki te waha e,
 Tararau mai nei, na runga ana
 Mai o te hiwi nui e, o te hiwi roa e
 Tauarai mai nei e, he kape pea e tama
 I a taua korero nui, tona nui mana,
 I rongo ki ona pakeke. Iti toku iti
 Naku i tito ake, te rongonga o taku taringa
 Ka rangona e au, ko Mata-roia
 Te Whangai-tama, ka rangona e au
 Ko Tapu-wae te whangai mataki tahi e.

WHITI TUA-RUA.

Korero e tama, Na te Po tupu taua
 Na te Po-rea taua, Na te Po-tahuri atu,
 Na te Po-tahuri-mai, Na Kiki taua
 Na Toto-taua, Na Tari-onge, Na Rongo-kako
 Na Tama-tea e, na te ure tangata,
 Na Ue-nuku-rangi e, na te ure atua,
 Na i komo ki roto ki a Iwi, Ue-nuku-whare-kuta,
 Komotia atu ai, Ue-nuku-titi. Komotia atu
 Ai ko Rangi-ta-kumu, na te ure atua koe.)

A lullaby chanted by the mothers of the Nga-ti-mahuta Tribe to their children :—

From man's own wish came
 Great desire, which caused
 The birth of Ue-nuku-rangi;
 And from a god's desire came
 A wish to Iwi-pupu.
 And Ue-nuku-whare-kuta
 Had his birth; and then
 There came the birth of
 Ue-nuku-titi into this world;
 And hence my incantation-charm,
 I lift on high to gods, and say,
 "Ye three are all of godly origin."
 Yes, Tane lived with Te-ku-whakahara,
 And gave the Maire-rau-nui its origin,
 Which, planted in front of Rongo-mai,
 Grew into a tree and wood of fame.
 And Tane lived with Ake-tangi-rea,
 And then brought forth the Kahika-tea,
 And after it the Ake-rau-tangi.
 Then Tane Mumu-whango took to wife,

And from them came that tree the Totara.
 That tree was felled and hollowed out,
 And hence these names that hollow tree records :
 " The single foot of Tane,"
 " The path to cross from place to place " [a canoe].

(He oriori na nga wahine whaea o Nga-ti-mahuta he
 oriori ki a ratou uri :—

Na te mate ai, na te ure tangata
 Tana ko Ue-nuku-rangi, na te ure atua
 Nana i kokomo ki roto ki a Iwi-pupu
 Ue-nuku-whare-kei-uta(kuta)
 E komotia atu nei Ue-nuku-titi
 Komotia atu nei taku unu na te ure atua koe.
 Ka noho a Tane i a Te-ku-whakahara, ka
 Puta ki waho ra ko Maire-rau-nui
 Tanumia e tama ki te aroaro
 O Rongo-mai ka tupu ka hau,
 Ka noho a Tane ia Te-ake-tangi-rea
 Ka puta ki waho ko Te-kahika-tea
 Whakawaha i muri ra te Aka-rau-tangi e.
 Ka noho a Tane i a Mumu-whango,
 Ka puta ki waho ko Te-totara, tuaina ki
 Raro, pokaia te riu, ko Tapu-wae-tahi
 Ra tena o Tane i te ara tauwhiti e.)

A lullaby composed by Te-wi, who was an ancestor of
 the Rangi-tane Tribe, and of the *hapu* (sub-tribe) of
 Nga-ti-para-kioire (doubtful spirit of the rat), which he
 chanted as a lullaby for his child—or maybe it was chanted
 by him to his grandchild :—

Rather believe the news of war,
 Which comes long ere a blow is given,
 Than tale that Tu and Rongo fought
 About their cultivated plot of land
 At Pohutu-kawa, and war ensued ;
 And hence the battles " Sleep in Red "
 And " Sleep in Blood " when quite exhausted
 By the fury of the battle-rage.
 And then were placed the rampant combatants
 In " Marere-o-tonga," sacred house,
 And hidden there with holy " Wananga " (god's medium),
 From whence there came the terms of lasting peace
 So binding, offered to the gods through Mua :
 Then rage, and strife, and battle ceased to be.

(He oriori na Te-wi, na te Tupuna o Rangī-tane, o te Hapu o Nga-ti-para-kioire, he oriori nana mo tana tamaiti ranei, mo tana mokopuna ranei :—

Ngari ano te whakapono taua,
 E roa ana tona ahuatanga.
 No te kakaritanga o Tu raua ko Rongo
 Ki ta raua na Maara, koia Pohutukawa
 (He maara) ka patua te tahi koia Moenga-kuru
 Ka patua te tahi koia Moenga-toto,
 Ka ueha (uvingio) no (ano) ka he i te riri
 Ka huna ki roto ki a Marere-o-tonga (he whare)
 I reira ra e ngaro ana te Wananga.
 Mauria mai nei ko te Rongo-a-whare,
 Ko te rongo taketake ki Mua
 Ki te atua, ka whakaoti te riri e, i, i.)

This is also another lullaby by Te-wi, which he composed and sung as a lullaby for his child. Te-wi was an ancestor of very ancient times, and this lullaby has been used as an incantation by the priests to chant when they wished to have a change in the weather—that is, that a stormy day be changed to one of calm, or a rainy day to one of sunshine.

Sleep, sleep, my child, upon thy coffin-stage
 Exalted now, uplifted to the higher space,
 And rest thee, like the once so beaten,
 Still all-powerful offspring of the sky,
 Like Tane-tuturi and Tane-pepeke,
 And Tane-ua-tika, and Tane-ua-ha,
 And Tane-te-wai-ora, and Tane-nui-a-rangi,
 Who put the sky into the space it fills
 To keep old Rangī and old Papa wide apart,
 And eold winds blew and world of light was seen.

(Nei ano hoki tenei oriori ano na Te-wi, he oriori nana mo tana tamaiti. He tupuna a Te-wi nona mata noa atu, a kua waiho taua oriori nei hei karakia wehe mo te rangi, ara hei karakia i te ra kino kia pai, i te ra ua kia mao.

Moe (iri, noho) mai e tama i runga i te Atamira
 Te wahi tiketike kia tai ranga (moiri) koe
 Kia noho mai koe ko te whanau takoto
 A Rangī, Ko Tane tuturi, Ko Tane-pepeke
 Ko Tane-ua-tika, Ko Tane-ua-ha
 Ko Tane-te-wai-ora, ko Tane-nui-a-rangi

Nana i toko te rangi i runga nei,
 Tu ke ana Rangi, Tu ke ana Papa
 Ka tangi te hau, matao i raro, he ao marama.)

We will again give the genealogy from Rongo-kako, who had

(Nei ano te whakapapa o Rongo-kako, tana ko)

Tama-tea (fair son), who took to wife (ka moe i a) Iwi-pupu, his first wife (wahine tua-tahi), and had (ka puta ko)

Kahu-ngunu (garment of the dwarf), who had (tana ko)

Kahu-kura-nui (great red garment), who had (tana ko)

Ra-kai-hiku-roa (day of eating the long tail), who took as his first wife (ka moe i tana wahine tua-tahi i a) Rua-rauhanga (pit of the deceit), and had (ka puta ko)

Hine-te-raraku (scratched daughter), the first-born (to mua ko),

Rangi-tawhi-ao (day of going round the world), the second-born (to muri iho ko),

Taraia (comb the hair and adorn it), the third-born (to muri iho ko),

Tu-purupuru (stop the chinks), the last-born (te teina rawa).

The descendants of Hine-te-raraku have been given, as also those of Tu-purupuru. I do not know anything of the descendants of Rangi-tawhi-ao.

(Kua tuhia nga uri o Hine-te-raraku, me o Tu-purupuru. Kaore au i mohio ki nga uri o Rangi-tawhi-ao.)

But the descendants of Taraia (adorn the hair of the head) are these :—

Taraia had (tana ko)

Rangi-taumaha (day of presenting thank-offerings to the gods), who took (ka moe i a) Hine-i-ao (daughter of the light), and had (ka puta ko)

Taraia-rua-whare (comb the hair in the pit-house), who took (ka moe i a) Puna-ki-ao (spring in the world), and had (tana ko)

Hono-mokai (anger of the dependants), who had (tana ko)
 Rangi-tu-o-uru (day of standing in the west), who had
 (tana ko)

Ata-kore (not kindly), who had (tana ko)

Ara-whita (path by the second fence of a fortification), who
 had (tana ko)

Rua-whewhe (pit of the dwarf), who had (tana ko)

Tama-i-awhitia (child that was fondled), who had (tana ko)

Hei-pora (ornamental mat), who took (ka moe i a) Ha-
 puku (cod), and had (ka puta ko)

Karanama, who took (ka moe i a) Te-nahu (done well),
 and had (ka puta ko)

Arihi-te-nahu.

After Ata-kore (no shadow) came (E rere ana i muri i a
 Ata-kore ko)

Mumuhu (push through a thicket), who had (ka puta ko)

Te-ua-mai-rangi (rain from heaven), first-born (to mua),

Horonga-i-te-rangi (swallowed by heaven), last-born (to
 muri).

Te-ua-mai-rangi had (tana ko)

Tu-hoto-ariki (quarrel of the lord), who had (tana ko)

Rawenata, who had a child.

•After Te-ua-mai-rangi (rain from heaven) came (E rere
 ana i muri i a Te-ua-mai-rangi ko)

Horonga-i-te-rangi (offerings eaten in heaven), who had
 (tana ko)

Hine-kona (daughter of the place), who had (tana ko)

Tiaki-tai (guard the tide), who took (ka moe i a) Meke-
 meke (strike with the fist), and had (tana ko)

Haromi, who had (tana ko)

Airini Tonore (Mrs. Donelly).

After Tu-hoto-ariki (anger of the lord) came (E rere ana
 i muri ko)

Pakapaka (dry, scorched), who took (ka moe i a) Tu-
 monokia (caulked), and had (tana ko)

Mekemeke, the first-born (to mua),
 Renata-kawe-po, next-born (to muri iho).
 Mekemeke had (tana ko)
 Haromi, who took (ka moe i a) Karauria, and had (ta
 raua ko)
 Airini Tonore (Mrs. Donelly).

Ra-kai-hiku-roa (day of eating the long tail) took (ka moe
 i a) Papa-uma (*Coprosma grandifolia*) as his second
 wife (wahine tua-rua), and had (tana ko)
 Hine-rau-moa (daughter of the moa-plume), first-born
 (to mua),
 Kahu-kura-takapan (red mat laid on the floor), next-
 born (to muri iho),
 Parea (turn it aside), the next-born (to muri iho ko),
 Ta-manuhiri (dash the guest), the next-born (to muri
 iho ko),
 Rurea (shake), the next-born (to muri iho ko),
 Taiwha (rally), last-born (te potiki).

Hine-rau-moa (daughter of the moa-plume) had (tana ko)
 Ra-uma-nui (day of great chest), who had (tana ko)
 Tu-mata-roa (Tu of the long face), who had (tana ko)
 Rangi-te-kehua (day of the strange god), who had (tana ko)
 Rangi-tu-momoto (day of pugilists), who had (tana ko)
 Mura-tu (flame erect), who had (tana ko)
 Kakaho (*Arundo conspicua*), who had (tana ko)
 Tu-te-pakihi-rangi (heaven dried up), who had (tana ko)
 Hiakai (hungry).

After Rangi-tu-momoto (day of fighting with the fists) came
 (E rere ana i muri i a Rangi-tu-momoto ko)
 Hui-kai (place the food together), who had (tana ko)
 Hui-kai, junior (tamaiti), who had (tana ko)
 Kahu (hawk), who had (tana ko)
 Hine-rau-te-kibi (daughter of the noisy leaf), who had
 (tana ko)
 Mahuri (young tree), who took (ka moe i a) Roka, and had
 (ka puta ko)

Kararaina, first-born (to mua),
 Irihapeti, next-born (to muri mai),
 Warena, next-born (to muri mai),
 Ahenata, next-born (to muri mai),
 Kie (*Freycinetia banksii*), next-born (to muri mai),
 Mana-nui (great influence), last-born (te potiki).

After Mahuri (young tree) came (E rere ana i muri i a Mahuri ko)

Aweawe (high up), who took (ka moe i a) Tarake (sweep away)*, second wife (wahine tua-rua), and had (ka puta ko)

Peeti-aweawe (high up), first-born (to mua),
 Ereni, next-born (to muri iho),
 Hanita, next-born (to muri iho).

After Kahu came (E rere ana i muri i a Kahu ko)

Kiri (skin), who had (tana ko)

Ngache (crackling noise), who had (tana ko)

Roka, who took (ka moe i a) Aweawe, his second wife (wahine tua-rua), and had (ka puta ko)

Hare Rakena, first-born (to mua),
 Rauiri (eel-net), second-born (to muri iho),
 Tamihana, last-born (te potiki).

After Ngache (noise) came (E rere ana i muri i a Ngache ko)

Riria Rangi-po-tango (dark night), who had (tana ko)

Hoani Meihana Rangi-o-tu (day of war), who had (tana ko)

Ema Heni Te Aweawe, first-born (to mua),

Heni Te Rama, next-born (to muri iho).

The descendants of these have been given. (Kua tulhia nga uri o enei.)



CHAPTER XV.

Thou wind, now passing to the north
Blow, gently blow along my path;
But onward go: go first,
And I will follow thee,
That we may onward go
By path to world below—
O me! to world and isles
Where life is great, where
I may see but him, ah me!

Dirge wept for the dead.

UPOKO XV.

Te ao te mauru
E rere kopae, e ra
Hoatu koe i inua ra
Hei muri nei au, hu.
Tua nga tahi i.
Te heke ki raro ra, ha
Ki te motu o te ora
Kia kite hoki au, u, u.

He waiata tangi tupapaku.

OFFSPRING OF PAE-RANGI (NGA URI A PAE-RANGI).

(KAHU-NGUNU AND TAI-NUI.)

THE following are also our ancestors. Some of their descendants are at Whanga-nui (great harbour), and others of them are with all the other tribes.

(He Tupuna ano enei, ko matou ona uri, kei Whanga-nui e tahi o nga uri, kei nga iwi katoa etahi wahanga atu.)

Pae-rangi (ridge of heaven) had (tana ko)

Mata-raha (open face), who had (tana ko)

Tu-tapu (stand sacred), who had (tana ko)

- Tama-te-anini (giddy son), who had (tana ko)
 Uru-rangi (head of heaven), who had (tana ko)
 Karanga-tai (call for the tide), who had (tana ko)
 Hine-peke (jumping daughter), first-born (to mua),
 Rangi-wha-kumu (day of silence), last-born (te potiki).
 Rangi-wha-kumu had (tana ko)
 Rangi-te-kiwa (day of closed eyes), who had (tana ko)
 Maaha-o-te-rangi (pleasure of heaven), who had (tana ko)
 Ta-uru-o-te-rangi (beat the head of heaven), who took
 (ka moe i a) Matarenga (best sort of fern-root),
 and had (tana ko)
 Tire-o-te-rangi (second night of the moon's age in the
 sky), who took (ka moe i a) Whakaewa-i-te-rangi
 (strings of a mat in heaven), and had (tana ko)
 Matoha-o-te-rangi (lost of heaven), who took (ka moe i a)
 a) Hoki-ara (return on the road), and had (tana ko)
 Nga-rangi-ka-maoho (the days when being startled), who
 took (ka moe i a) Hine-rua (daughter of the pit),
 and had (tana ko)
 Rangi-tataia (heaven put in order), who took (ka moe i a)
 a) Morehu (survivor), and had (tana ko)
 Hine-makehu-rangi (daughter of the red glow of heaven),
 who took (ka moe i a) Ao-nui (great cloud), and had
 (tana ko)
 Rangi-mahuki (day of removing the sacredness from the
 kumara-crop), who took (ka moe i a) Hine-i-awhitia
 (daughter embraced), and had (tana ko)
 Rangi-araia (day prevented), who took (ka moe i a)
 Wai-ariki (hot spring), and had (ka puta ko)
 Wa-korea-o-te-rangi (no space in heaven), who took (ka
 moe i a) Kiri-hau (damp skin), and had (ka puta
 ko)
 Rangi-whakaarahia (day lifted up), who took (ka moe
 i a) Rangi-hikitanga (day of lifting up), and had
 (ka puta ko)
 Kainga-hare (offensive eating), who took (ka moe i a)
 Pubi-tahi (one plume), and had (ka puta ko)

Rangi-te-paia (day not prevented), first-born (to mua),
 Mahina (moon), second-born (to muri),
 Hika-rangi (day of sacred ceremony), last-born (te
 potiki).

Some of the descendants of these have been given, but others of their descendants have not been given, but it does not matter, as the ancestors of these have been given. After Rangi-whakaarahia (day lifted up) comes Noho-kino (evil living), some of the descendants of whom have been given in the preceding pages.

(Kua tuhia etahi o nga uri o enei tupuna; ko etahi kaore ano i tuhia; hei aha koa i nga putake kua tuhia nei. E rere ana i muri i a te Rangi-whakaarahia, ko Noho-kino, kua tuhia etahi o nga uri i ena pukapuka kua tuhia i mua o tenei.)

After Rangi-araia (day prevented) came (E rere ana i muri i a Rangi-araia ko)

Rangi-wetea (day untied), who took (ka moe i a) Hine-koa (joyful daughter), and had (ka puta ko)

Pua-ki-te-ao (bloom in the world), who had (tana ko)

Tire-o-te-rangi the younger (ingoa) (second night of the moon seen in the sky), who took (ka moe i a) Noho-kino (evil living), first wife (wahine tua-tahi), and had (ka puta ko)

Hine-makehu-rangi (daughter of the red glow of heaven), first-born (to mua),

Kura-tu-a-uru (red glow of the west), second-born (to muri),

Kapu-wai (drink out of the palm of the hand), last-born (to muri rawa).

Some others of the descendants of these have been given in the preceding pages.

(Kua tuhia etahi o nga uri i enei pukapuka kua mahia i mua o tenei.)

Tire-o-te-rangi the younger (ingoa) (second night of the moon seen in the sky) took as his second wife (ka

moe ano i te wahine tua-rua i a Taiko (gannet),
and had (ka puta ko)

Tonga-riro (blemish of the skin erased), first-born (to mua),

Waanga (space of), next-born (to muri mai),

Ra-i-runga (sun up there), next-born (to muri iho),

Whare-takahia (plundered house), next-born (to muri iho),

Hewa (mistake), last-born (te potiki).

Tire-o-te-rangi had eight children by his two wives, who were all of noble birth, but their descendants are all dead save myself [Hoani Meihana Te-rangi-o-tu], now living at Manawa-tu [1852] with my children, some of whom are at Tamaki, and also at Manga-tai-noka, where the Rangi-putara (war-trumpet) is living, with others of our children.

(Ko nga tamariki o Tire-o-te-rangi, a hana (ana) wahine tokorua, tokowaru ana tamariki, ko nga uri he rangatira katoa, kua rupeke (poto) ki te matemate o matou maatua, ko au ko Hoani Meihana Te-rangi-o-tu anake kei Manawa-tu nei e noho ana me aku tamariki katoa, a tae atu ki Tamaki, tae atu ki Manga-tai-noka, kei reira a te Rangi-putara e noho ana me a mana tamariki.)

Meiha Keepa (Major Kemp) lives at Whanga-mui (great harbour) with other of our relatives, the descendants of these ancestors, and Te-mihi-o-te-rangi (the sigh of heaven) lives at Wai-rarapa (glistening water) with other of our relatives, descendants of these same ancestors.

(Ko Meiha Keepa kei Whanga-mui, me era tamariki, ko te Mihi-o-te-rangi kei Wai-rarapa e noho ana, me era tamariki.)

Some of the descendants of Tire-o-te-rangi are living at Horo-whenua (landslip), but the greater number have died.

(Ko etahi o nga uri a Tire-o-te-rangi kei Horo-whenua e noho ana, ko te nuinga o nga uri o Tire-o-te-rangi kua matemate katoa.)

The ancestor about whom I am now to give an account was a descendant of Turi (deaf) through Turanga-i-mua

(stand in front) ; but I am not able of my own knowledge to give the genealogy from Turi to Turanga-i-mua ; but it does not matter, as I can commence to give the genealogy from Tai-tapu (sacred tide), of Tara-naki.

(Ko tenci tupuna i ahu mai i a Turi tac mai ki a Turanga-i-mua. Kaore au i mohio ki te whakapapa mai, hei aha koa me timata tonu e au i te tupuna nei no Tara-naki tenci tupuna ko Tai-tapu.)

Tai-tapu (sacred tide) had (tana ko)

Kura-ki-te-rangi (red in the sky), who took (ka moe i a)

Tu-heke-ao (god of war descended to the world), and had (ka puta ko)

Ihi-o-te-rangi (heaven divided), who took (ka moe i a)

Whakairi (hang up), and had (ka puta ko)

Hine-waiata (singing woman), who took (ka moe i a)

Tama-kere (dark son), and had (tana ko)

Hine-ariiki (female lord), who took (ka moe i a) Ao-turu

(cloud of short existence), and had (tana ko)

Rangi-whaura (day of comet), who had (tana ko)

Hine-titi-nha (noise of the female), who had (tana ko)

Hine-i-takina (tracked daughter), who had (tana ko)

Rangi-potango (dark night), who had (tana ko)

Hoani Meihana Rangi-o-tu (day of Tu—god of war), who had (tana ko)

Ema Heni Aweawe, who had eight children (toko waru ana tamariki).

After Tai-tapu came (E rere ana i muri i a Tai-tapu ko)

Rangi-whakaturia (day set up), who had (tana ko)

Rangi-pakina (day of putting the apron on), who had (tana ko)

Tokai (strip of wood to cover the joints in a canoe), who had (tana ko)

Tau-c-ki (news of the year), who had (tana ko)

Ihaia Tau-c-ki, who, with his children, is living at Horowhenua (1852).

After Tokai came (E rere ana i muri i a Tokai ko)
 Tama-kaokao-nui (son of the big side or ribs), who had
 (tana ko)
 Hunga-o-te-rangi (relatives of heaven), who had (tana ko)
 Rarunga (overcome, nonplus), who had (tana ko)
 Mai-awhea (shelled mussels put in a heap), who had (tana
 ko)
 Rangi-werohia (day of being speared at), who had (tana
 ko)
 Hunga-o-te-rangi (relatives of heaven) the second (ingoa),
 who lives at Whianga-ehu (harbour of mist).

After Rangi-whakaturia came (E rere ana i muri ko)
 Tapu-iti (little sacredness), who had (tana ko)
 Hoko-pu (barter for trumpets), who had (tana ko)
 Ihi-i-te-rangi, junior (ingoa) (dawn in the heaven), who had
 (tana ko)
 Horahanga (spread out), who took (ka moe i a) Hine-titi-
 uha (daughter of the squeaking noise of the female),
 and had (tana ko)
 Ruru (owl), who took (ka moe i a) Turua (be fine, superb),
 and had (tana ko)
 Ripeka and three others (me ana teina tokotoru).

After Ruru came (E rere ana i muri i a Ruru ko)
 Ore-kautuku (search for bittern), and (me)
 Winipere, and (me)
 Hoani Meihana, and (me)
 Konehu (mist) and her children, who are living at Wai-rara
 (Kei Wai-rara ratou ko ana tamariki e noho ana).

Before Riria Rangi-potango was (To mua i a Riria Rangi-
 potango ko)
 Rangi-ka-ngache (the cracking noise of heaven), who had
 (tana ko)
 Roka-te-aweawe, who had (tana ko)
 Hare Rakena, who took (ka moe i a) Ema Heni, and had
 children (me a raua tamariki).

Some of the descendants of these ancestors are at Whanga-ehu, Turakina, Manga-where, and Whanga-nui, but as I do not know them all I am not able to give their names.

(Kei Whanga-ehu, kei Turakina, kei Manga-where, a kei Whanga-nui etahi o nga uri o aua tupuna nei e noho ana, e kore e taea e au te tuhituhi, i te kore oku e mohio ki etahi o ratou.)

THE descendants of the following are at Roto-rua (He tupuna enci; kei Roto-rua nga uri) (Nga-ti-kahungunu):—

- Tama-te-kapua (son of the cloud) had (tana ko)
- Kahu-o-te-rangi (hawk of heaven), who had (tana ko)
- Tawake-hei-moa (patch worn as a necklace by a *moa*), who had (tana ko)
- Uenuku-rangi (rainbow of heaven), who had (tana ko)
- Rangi-tihi (day of trifling), who had (tana ko)
- Ra-to-rua (sun set twice), who had (tana ko)
- Tu-whakairi-kawa (god of war who holds up the gift), who had (tana ko)
- Tu-te-ata (at dawn of day), who took (ka moe i a) Hapuriri (quarrelling family tribe), and had (tana ko)
- Ha-hurihia (turned by a breath), who had (tana ko)
- Hapua-roa (long pit), who had (tana ko)
- Ha-pokerekere (dark breath), who had (tana ko)
- Hine-te-ao (daughter of day), who had (tana ko)
- Hou-manga (go under the branch), who had (tana ko)
- Hou-mea-roa (long feather-plume), who took (ka moe i a) Ao-mata-rahi (great face of day), and had (tana ko)
- Ra-kai-whakairi (day of hanging food up), who had (tana ko)
- Rau-mata-nui (broad leaf), who had (tana ko)
- Tu-mata-roa (war-god of long face), who had (tana ko)
- Rangi-te-kehua (day of ghosts), who had (tana ko)
- Rangi-tu-momoto (day of battle with fists), the first-born (to mua), who had (tana ko)
- Mura-tu (standing flame), who had (tana ko)

Kakaho (*Arundo conspicua*), who had (tana ko)
 Tu-te-pakihī-rangi (god of war of the dry day), who had
 (tana ko)
 Hīakai (hungry), who had (tana ko) his children (ana
 tamariki).

After Kakaho came (E rere ana i muri i a Kakaho ko)
 Whata-horo (fall from the stage), who had (tana ko)
 Aitu (evil omen), who had (tana ko)
 Whata-horo, jun., who took (ka moe i a) Huhana Matai
 (beg), and had (tana ko)
 Ti-weta (scream of children).

Rangi-te-kehua has many descendants, but the following
 are all I will mention here :—

After Rangi-tu-momoto came (E rere ana i muri ko)
 Hui-kai (put food together), who took (ka moe i a) Mango-
 tawaka (rough shark), and had (tana ko)
 Hui-kai, junior, who took (ka moe i a) Rakau-maui (left-
 handed weapon), and had (tana ko)
 Kahu (hawk), who had (tana ko)
 Hine-rau-te-kihi (daughter of the noisy leaf), who had
 (ana ko)
 Mahuri (scrub), and (me)
 Kararaina, who took (ki a) Ra (sun), and had (ana ko)
 Irihapeti, first-born (to mua),
 Heke-nui (great migration), second-born,
 Ahenata, third-born (to muri iho),
 Te-kie (calabash), fourth-born (to muri iho),
 Mana-nui (great influence), last-born (to muri rawa).

After Mahuri came (E rere ana i muri ko) Wiremu-te-
 aweawe, who took (ka moe i a) Tarake (sweep away),
 his first wife (wahine tna-tahi), and had (ka puta ko)
 Peeti Aweawe and
 Raki-whata (stage of the south).

After Peeti-te-aweawe came (E rere ana i muri ko)
 Ereni Manako (sorrow), and (me)

Emiri-te-paki (calm), and (me)
 Kekerengu (black-beetle) and younger brothers and sister
 (me ana teina).

After Emiri-te-paki comes (E rere ana i muri ko)
 Hanatia and (me)
 Apa-tari (wait for the guests).

Wiremu-te-aweawe, by Roka (second wife), had (Na te tahi
 wahine a Wiremu-te-aweawe na Roka wahine tua-rua
 ka puta ko)

Hare-rakena, first-born (to mua),
 Rae-ura (red forehead), second-born (to muri iho),
 Tamihana, third-born (to muri iho).

Hare-rakena had (tana ko)
 Manawa-roa (long temper) and his younger brothers (me
 ana teina).

Te-kahu was the first-born of Hui-kai (Ko te Kahu to mua
 i a Hui-kai), and after Te-kahu came (E rere ana i
 muri i a Te-kahu ko)

Te-kiri (the skin), who had (tana ko)
 Rangi-potango (dark night), who took (ka moe i a) Rangi-
 o-tu (day of Tu, the god of war), and had (tana ko)
 Hoani-meihana, who had (tana ko)
 Ema-heni-aweawe, who had (ana ko)

Manawa-roa, the first (to mua),
 Rangi-maria (day of peace), next (to muri iho),
 Aweawe-te-oti, next (to muri iho),
 Atareta, next (to muri iho),
 Maraca, next (to muri iho),
 Ereni, next (to muri iho),
 Ra-waho, next (to muri iho),
 Irihapeti, next (to muri iho).

After Ema-heni-te-aweawe came (E rere ana i muri ko)
 Heni-te-rama, who had (ana ko)
 One-i-ha-kerekere, first (to mua),
 Rake-toetoc, next (to muri iho).

After Hoani Meihana Rangi-o-tu came (E rere ana i muri ko)

Maraea Hatai (brackish, salty), first (to mua),
Harapeka Matina, next (to muri iho).

The descendants of Rangi-te-kehua cannot all be given, neither can those of Rangi-tu-momoto. These ancestors came from the Arawa migration, from Tama-te-kapua, and we are the descendants who have come from them and are in these tribes, Taki-tumu and Tai-nui. (E kore e taea te tuli tuhi nga uri o Rangi-te-kehua, me nga uri o te Rangi-tu-momoto. I ahu mai enei Tupuna i a te Arawa, i a Tama-te-kapua. Ko matou nga uri i puta ki konei, ki enei iwi.)

We will again give the descendants of these (Tama-te-kapua) (Ka tamata ano ki aua Tupuna ano) (Nga-ti-kahurangi) :—

Tama-te-kapua had (tana ko)

Kahu-o-te-rangi, who had (tana ko)

Tawake-hei-moa, who had (tana ko)

Ue-nuku, who had (tana ko)

Rangi-tihi, who had (tana ko)

Tu-hou-rangi, who took (ka moc i a) Rongo-mai-papa, and had (ka puta ko)

Hapu-riri, who took (ka moc i a) Tu-te-ata, and had (ka puta ko)

Ha-hurihia, who had (ka puta ko)

Ha-pokerekere, who had (ka puta ko)

Hapua-roa, who had (ka puta ko)

Hine-te-ao, who had (ka puta ko)

Hou-manga, who had (ka puta ko)

Hou-mea-roa, who took (ka moc i a) Ao-mata-rali, and had (ka puta ko)

Ra-kai-whakairi, who took (ka moc i a) Hine-rau-moa, and had (ka puta ko)

Rau-mata-nui.

The descendants of these are given in the following pages (Kua tuhia ano i muri ake nei nga uri o enei) :—

After Hine-rau-moa came (E rere ana i muri ko)

Kahu-kura-takapau (red mat [put to sleep on]), who had (tana ko)

Hine-moa (daughter of the *moa*), who took (ka moe i a)

Tu-purupuru (plug up the chinks) and had (ana ko)

Rangi-tu-chu (day of standing mist), the first (to mua),

Tu-kohiti (stand and shine), last-born (to muri).

Some of the descendants of these have been given (Kua tuhia etahi o nga uri o enei).

After Kahu-kura-takapau came (E rere ana i muri ko)

Paea (push aside), who had (tana ko)

Ao-paroro (stormy day), who had (tana ko)

Hine-te-wai (daughter of the water), who had (tana ko)

Ngaro-moana (lost at sea), who had (tana ko)

Kawa-taki-rangi (baptized of heaven), who had (tana ko)

Kauanga (swimming), who had (tana ko)

Rangi-amoa (day of carrying in a litter), who had (tana ko)

Hine-tua (daughter baptized), who had (tana ko)

Te-kai-a-houa (the food of Houa), who had (tana ko)

Rito-o-te-rangi (heart of heaven), who took (ka moe i a)

Po-kahu-wai (dark surface of the water), and had (tana ko)

Taiko (gamnet), who took (ka moe i a) Tire-o-te-rangi (second night of the moon in heaven), and had (ana ko)

Tonga-riro (blemish disappeared), the first (to mua),

Whanga (wait for), the next (to muri iho),

Ra-i-runga (sun up), the next (to muri iho),

Whare-takahia (plundered house), the next (to muri iho),

Hewa (mistaken for another), the last (to muri rawa).

I think I have given the descendants of some of these. (Kua tuhia ano pea e au etahi o nga uri o enei tupuna ki nga pukapuka i mua nei.)

The following is the genealogy of another ancestor (He whakapapa tupuna ano tenei) (Nga-ti-kahu-ngunu) :—

Nga-toro-i-rangi (stretch out the arm in heaven), who had (tana ko)

Hau-tu-te-rangi (standing wind of heaven), who had (tana ko)

Moe-hau (wind asleep), who had (tana ko)

Hura-moroki (uncovered up to this time), who had (tana ko)

Rua-wairangi (pit of stupidity), who had (tana ko)

Nga-pona (the aged), who had (tana ko)

Nga-rongo-mata-roa (news of the long heap), who took (ka moe i a) Moenga-wahine (female's bed), and had (tana ko)

Rua-iti (little pit), who had (tana ko)

Rangi-tauira (day of the disciple), who took (ka moe i a) Hine-te-raraku (scratched daughter), and had (tana ko)

Rangi-mata-koha (day of the kind face), first-born (to mua),

Tutae-tara (powerful excrement), the next (to muri iho),

Rua-uia (pit inquired of), the next (to muri iho),

Rua-herca (predestined pit), the last (to muri rawa).

Rua-herca had (tana ko)

Hinga-anga (fall towards), who had (tana ko)

Hine-manu-hiri (daughter of the guest), who had (tana ko)

Kura-mahi-nono (red plume), who had (tana ko)

Matan-o-te-rangi (knowledge of heaven), who had (tana ko)

Ika-hou-ugata (fish, or man, that descends for slugs), who had (tana ko)

Rangi-ki-mai-waho (day of speaking outside), who had (tana ko)

Wairua (spirit), who had (tana ko)

Puke-ake (flow or bubble upwards), who had (tana ko)

Hine-aho (radiant daughter), who took (ka moe i a) Tihi-rangi (peak of heaven), and had (tana ko)

Tu-monokia (disable the god of war by incantations), who took (ka moe i a) Pakapaka (burnt scraps), and had (tana ko)

Erena-mekemeke (beat with the fist), who took (ka moe i a)

Tiaki-tai (wait for the tide), and had (tana ko)

Haromi-karauria, who had (tana ko)

Airini Tonore (Mrs. Irene Donnelly).

Some of the descendants of these have been given—that is, of Rangi-mata-koha and others—in the pages before this. (Kua tuhia etahi o nga uri o nga tupuna nei, a Rangi-mata-koha ma ki nga pukapuka kua tuhia i mua nei.)



Toea
daughter of
Te-awa-i-taia



CHAPTER XVI.

How cold and dim it is within the house!
Come, Ngare, come, come nearer still, and sleep with me.
But thou, my love, art to a distance gone,
And I must wait the throng of Te-oi-kau
To follow, but to go with me to Kopanga.
If out on ocean far, what shall I see?
Shall keen regret thy soul then tightly hold?
Ah, no! I feel that thou art one of those
Who now will goad me on to distant isle and death,
From which come daring thoughts of recklessness.
But what can be the deadly pain I feel
Now throbbing in my heart, and flush
That burns as fire upon my flesh and skin?
I dread the future now; yet all will be
Forgotten in the depth of darkest gloom.
Oh! come, come to thy wife, nor let her dread
The awe oft felt by those who wait the enemy
To take them slaves and slay them in the wide, deep fosse.
O Te-paea! where wast thou then
When my bright days were young?
We could have loved each other then as others love.
But, though cast down, though left as wrecked canoe,
I shall not be destroyed—shall still, like the canoe,
Be strong again, and by the ocean-wind
Glide o'er its rippling waves, where often calm is felt.

*A song sung by Kahā, of Nga-i-tawa-rere Tribe,
for Hau-pa, who died a natural death.*

UPOKO XVI.

Kaore te matao, te kinonga ki te whare;
Nuku mai ra e Ngare, hei hoa tau moe ake,
He mea te tau e, ka tatara ki mamao.
Heoi taku tatari te ope a Te-oi-kau
Hei whai i au nga mata ri a Kopanga;
Ka rewa i waho, kowai au ka kite;
Manako mai e'te ure ki te rua kitanga.
Ka tae tenei koe te pokai ongaonga i ahn
Mai i tawhiti te motu Whakatū;
No reira nga ure, i kona whiuwhiua.

He aha kei taku poho ka pakikini nei.
 He manae kopito ko te ahua ia,
 Te ura o te kiri. Taku wehi i ko atu
 Tera ka whakangaro ki te ure o te Waro.
 Haere ake ra koe tahau wahine, kei huia
 Hoki, hore te mahue te maioro keri
 Nau e Te-paea. I whea koia koe
 I te tua ititanga, penei e awhitia
 Te awhi a te tangata. E kore te waka
 Nei e pakaru rikiriki,
 Ka ripo te hau e
 Ka ripo te moana i toia.

*He waiata na te Kaha no Nga-i-lawa-rere, mo te
 Hau-pa i mate kongenge.*

GENEALOGICAL TABLE OF SOME OF THE RONGO-WHAKAATA SUB-TRIBES (TE WHAKA- PAPA O ETAHI O NGA HAPU O NGA TUPUNA O RONGO-WHAKAATA).

(KAHU-NGUNU.)

This is another ancestor, whose descendants are on the east coast of the North Island; but some of the descendants are also in the Wai-rarapa district—that is, the offshoots of some families. (He tupuna ano tenei; kei te rawhiti nga uri e noho ana, ko etahi kei Wai-rarapa nei e noho ana, ara nga peka mai.) (Nga-ti-kahu-ngunu.)

Rongo-whaka-ata (resembling facts) had (tana ko)
 Rongo-popoia (news of the handle of the basket), who had
 (tana ko)

Hatea (faded), who had (tana ko)

Ha-kuha-nui (great breath of gasping), who had (tana ko)

Pakura-a-rangi (*Porphyrio melanotus* of Rangi), who took
 (ka moe i a) Tu-a-oroa (partly grind), and had (tana ko)

Hine-au (daughter of the clothes-pin), who had (ana ko)

Mania-poto (short tingling), first-born (to mua),

Mata-kore (no face), next-born (to muri ilio),

Tu-whakaheke-ao (god of war degrade the world), next-
 born (to muri ilio),

Rongo-rito (heart of an unexpanded leaf on the scrub-
 plain), the last-born (to muri).

I have given some of the descendants of Tu-whakaheke-ao and also of Rongo-rito, but I do not know all their de-

scendants. The descendants of Mania-poto and Mata-kore are in Waikato, but I am not learned enough in respect to them to give their names. (Kua tuhia e au nga uri o etahi o nga uri a Tu-whakahaheke-ao me o Rongo-rito, ko te nuinga o nga uri kaore au e mohio. Ko o a Mania-poto raua ko a Mata-kore, ko a raua nei uri kei Wai-kato e noho ana, kaore au e mohio ki te tuhi.)

Pae-rangi (ridge of heaven) had (tana ko)
 Mata-raha (open face), who had (tana ko)
 Tu-tapu (stand sacred), who had (tana ko)
 Tama-te-anini (giddy son), who had (tana ko)
 Uru-rangi (associate with the sky), who had (tana ko)
 Karanga-tai (call for the tide), who had (tana ko)
 Hine-peke (jumping daughter), who was the first-born; and next came Rangi-whakau-nui, whose descendants have been given in former pages of this book (To mua a muri iho ko Rangi-whakau-nui, kua tuhi nga uri ki era pukapuka kua oti nei te tuhituhi). Next came (To muri iho ko)

Te-muringa (the last), who had (tana ko)
 Hine-peke (jumping daughter), jun., who had (tana ko)
 Ranga (shoal of fish), who had (tana ko)
 Tu-te-ao-marama (stand in open day), who had (tana ko)
 Rewa (float), who had (tana ko)
 Taraia (chip with an axe), who had (tana ko)
 Titia (nail it), who had (tana ko)
 Haora-taraia.

After Karanga-tai came (E rere ana i muri ko)
 Tai-ka-here-ata (conciliate the morning tide), who had (tana ko)
 Tai-ka-nui (great tide), who had (tana ko)
 Tai-wiri (twisted tide), who had (tana ko)
 Ue-nuku-manawa-wiri (rainbow of twisted centre), who had (tana ko)
 Maru-hiku-ata (power of the latter break of day), who had (tana ko)
 Rangi-tauria (day of attack), who had (tana ko)

Wai-pikari (water for young birds), who had (tana ko)

Katoa (all), who had (tana ko)

Hine-koko (daughter of the shoulder-blade), who had
(tana ko)

Koha-o-te-rangi (gift of heaven), who had (tana ko)

Heperi-tanga-roa (long breath), who had (tana ko)

Komene-papa-nui (great flat), who had (tana ko)

Rangi-te-auria (day of making free from *tapu*), who had
(tana ko)

Tai-wiri (trembling tide), jun., who had (tana ko)

Hine-paringa (daughter overcome by sleep), who had (tana
ko)

Hine-kau-ariki (daughter descended of the lord), who had
(tana ko)

Maru-ka-hana (Maru the red), who had (tana ko)

Whangongo (invalid), who had (tana ko)

Kauaka (do not), who had (tana ko)

Totoro (reach towards), who had (tana ko)

Hakaraia, who took (ka moe i a) Rora Hihiko (quickly),
and had their children (ko a ratou tamariki).

After Rangi-te-auria came (E rere ana i muri ko)

Ue-nuku-manawa-wiri, jun., who had (tana ko)

Ue-pokai (trembling flock), who had (tana ko)

Tupere-haia (ejaculate), who had (tana ko)

Tara-kura (red barb), who had (tana ko)

Ika-horo-iwi (fish that swallows bones), who had (tana ko)

Tapapa-a-kura (the flat of Kura), who had (tana ko)

Manawa-nui (brave), who had (tana ko)

Tatau-rangi (count the days), who had (tana ko)

Ao-o-te-rangi (cloud of heaven), who had (tana ko)

Haimona.

Tai-wiri (twisted tide) again given, and

Rangi-te-auria again given, who had (tana ko)

Hine-kehu (daughter of light; or slight red hair), who had
(tana ko)

Tama-huki (sticks between the posts of a house), who had
(tana ko)

Rawhiti-ao (cloud of the east), who had (tana ko)
 Rangi-pou-taka (day of consuming), who had (tana ko)
 Rangi-whakaputaia (day of going out), who had (tana ko)
 Tara-rua (two peaks), who had (tana ko)
 Pakia (put a girdle on), who had (tana ko)
 Aropeta-haere-tu-te-rangi (walk erect), who had (tana ko)
 Henare.

After Rangi-pou-taka came (E rere ana i muri ko)
 Papa-tuhi (marked flat timber), who had (tana ko)
 Tanira-mate-rau (sample killed of a hundred), who had
 (tana ko)
 Matenga (death), who had (tana ko)
 Uta-ora (put on alive), who had (tana ko)
 Mete-kingi-pae-tahi (one ridge), who had (tana ko)
 Hoani-mete, who had (tana ko)
 Rangi-po (day of darkness), who had his children.

Tai-wiri again, who took (ka moe ano i a) Ue-mahoe-nui
 trembling great *Melicytus ramiflorus*), and had (tana ko)
 Rangi-tuhia (first-born) (to mua), who took ka moe i a)
 Kahu-toa (garment of the brave), and had (tana ko)
 Tu-taua (stand weeping for the dead), who took (ka moe i a)
 Moe-hau (calm wind), and had (tana ko)
 Tama-rongo (obedient son), who took (ka moe i a) Hine-
 hiki (nursing daughter), and had (tana ko)
 Maunu (come out), who took (ka moe i a) Rua-hau (pit
 of the offering), and had (tana ko)
 Rangi-tukehu (day of the light-red hair), who took (ka moe
 i a) Whakaewa (strings of a mat), and had (tana ko)
 Ata-maiwaho (calm outside), who took (ka moe i a)
 Pakaru (break), and had (tana ko)
 Kati (nip), who had (tana ko)
 Te-ope (the body of people), who had (tana ko)
 Taiawa-te-ope (influenza of the assembly).

After Tama-rongo came (E rere ana i muri i a, ko)
 Rangi-warō (black day), who had (tana ko)
 Rau-angina (leaf of the storm), who had (tana ko)

Piua (wave it round and round), who had (tana ko)
 Ata-ka-hira-mai (day coming great), who had (tana ko)
 Te-ka-hu (the hawk), who had (tana ko)
 Wiki-ipo-kura (calabash adorned with red feathers), who
 had (tana ko)
 Mercana, who had (tana ko)
 Wera-roa (long burnt), first-born,
 Miriama, next-born.

Tai-wiri had (tana ko)
 Rangi-tuhia, who had (tana ko)
 Tu-totara (porcupine fish), who had (tana ko)
 Tu-uaua (powerful), who had (tana ko)
 Tu-puku (silent), who had (tana ko)
 Tu-noke (earthworm), who had (tana ko)
 Ira-hangore (slight mark on the skin), who had (tana ko)
 Tu-puku, jun., who had (tana ko)
 Tau-kai (year of food), who took (ka moe i a) 'Tu-taka-mai-
 waho (war not far away), and had (tana ko)
 Ruahine (old eel), who had (tana ko)
 Ante (*Broussonetia papyrifera*), who had (tana ko)
 Rangi-noho-ana (days of living in caves), who had (tana ko)
 Piko (crooked), who took (ka moe i a) Noke (earthworm),
 and had (tana ko)
 Huna (hid), who took (ka moe i a) Nga-waka (the canoes),
 and had (ana ko)
 Rau-kahawai (hundred *Arripis salar*), the first (to
 mua),
 Marae-nui (great courtyard), the next-born (to muri).

I will conclude with these, and not give the names of any others to you.

I have given to you the genealogy of our people from the Night (first of creation), which was given in the first manuscripts I sent to you.

Now I only have the various minor branches of the genealogical tree, but I am not sufficiently conversant with the line of descent which links them to the various tribes.

I am not certain whether I shall give an account to you of all the ancient wars. The reason I am not positive that I will give an account of these wars to you is, these wars are truly very evil, as they give account of relation making war on relation, and they kill each other. I now know that the deeds of our ancestors were very evil, as each one turned and fought the other. This was a great evil. So ends from ———.

(Ka mutu i konei nga mea e tuhi tuhi atu ki a koc.

Ko nga tino putake mai o te Po ko ena i tuhia atu e au ki a koc, kua tae atu na. Ko nga wehewehenga kau e toe nei, engari kaore au e tino mohio ki nga wehenga atu ki era iwi ki era iwi, ki era hapu, ki era hapu.

Na ko nga pakanga me tuhi atu ranei e au kauaka ranei, ko te take he pakanga kino, he tahuri tonu iho kei nga whanaunga ano e patu ana, ahakoa i tena iwi i tena iwi, i tena whenua, i tena whenua, kua mohio au i naianei nei, he mahi kino rawa nga mahi a nga tupuna, a nga matua, he tahuri iho, he tahuri tonu ake. Ka kino heoi ano na ———.)

HOTU-NUI AND HIS DESCENDANTS (KO HOTU-NUI ME ANA URI). (NGA-TI-MARU.)

Hotu-nui took (ka moc i a) the daughter of Mahanga, and had (tana ko)

Maru-tuahu, who took (ka moc i a) Pare-mochau, first wife (wahine tua-tahi), and had (tana ko)

Tama-te-po (progenitor of Nga-ti-rongo-u),

Whanaunga (Nga-ti-whanaunga),

Tama-te-ra (Nga-ti-tama-te-ra).

Maru-tuahu took (ka moc i a) Hine-urunga, second wife (wahine tua-rua), and had (tana ko)

Te-ngako (Nga-ti-maru),

Tauru-kapakapa (murdered while young).

Rua-hiore had (tana ko)

Pare-mochau and (me)

Hine-urunga.

PAOA AND HIS DESCENDANTS (PAOA ME ANA URI). (NGA-TI-MARU.)

Rongo-tu-moe-whare had (tana ko)

Paoa, who took (ka moe i a) Tau-hakari, daughter of Mahuta, and had (tana ko)

Toa-whenua and (me)

Toa-poto.

Paoa took (ka moe i a) Tukutuku, daughter of Tahā-rua, and had nine children and then had (ka puta a raua tamariki e iwa, a i muri ko)

Tipa and (ko)

Horo-whenua.

TAMA-TE-RA AND HIS DESCENDANTS (TAMA-TE-RA ME ANA URI). (NGA-I-TAI.)

Tama-te-ra had (tana ko)

Mate-tino-tangata, who had (tana ko)

Te-ao-whau-haua, who had (tana ko)

Hine-uru, who had (tana ko)

Wai-totoki, who had (tana ko)

Werewere, who had (tana ko)

Taua-hika-wai, who had (tana ko)

Kai-whao, who had (tana ko)

Tatara, who had (tana ko)

Tu-te-rangi-ku-rei, who had (tana ko)

Tu-tahu-a-rangi, who had (tana ko)

Tahua, who had (tana ko)

Amo-tawa, who had (tana ko)

Whetu-rere-ata.

Tatara also had (tana ko)

Takinga, who had (tana ko)

Nga-mata-inaina, who had (tana ko)

Kahu-rangi, who had (tana ko)

Wiremu Kingi.

Mutu-rangi had (tana ko)

Tauc-pa-wero, who had (tana ko)

Tu-meremere, who had (tana ko)
 Kora-i-waho, who had (tana ko)
 Kai-pahi, who had (tana ko)
 Tantahanga, who had (tana ko)
 Ti-arecare, who had (tana ko)
 Kari-whare, who had (tana ko)
 Koka-noho-timu, who had (tana ko)
 Taru-tawhiti, who had (tana ko)
 Tu-tahu-a-rangi, who had (tana ko)
 Tahua, who had (tana ko)
 Amo-tawa, who had (tana ko)
 Whetu.

Taua-hika-wai also had (tana ko)
 Pata-onga, who had (tana ko)
 Whakaihu, who had (tana ko)
 Tua-whitu, who had (tana ko)
 Te-a-uru, who had (tana ko)
 Pararaki, who had (tana ko)
 Te-rata, who had (tana ko)
 Tau-iwi, who had (tana ko)
 Nehunga-ketanga, who had (tana ko)
 Tia-rere, who had (tana ko)
 Hika-where, who had (tana ko)
 Manu-whatu, who had (tana ko)
 Kokoti, who had (tana ko)
 Puhao, who had (tana ko)
 Natanahira, who had (tana ko)
 Hoera.

GENEALOGY OF KOKAKO. (NGA-TI-TAMINGA.)

Kokako was one of the chiefs who came over in the canoe Tainui from Hawa-iki. Kokako had Tama-inu-po, who had Wai-rere, who had Karaka-tu-tahi, who had Nga-kura-tu-ki-te-wao, who had Iri-karaka, who had Kai-rua, who had Tara-luka, who had Moke, who had Hou, who had Ua-mai-rangi, who had Wana-kore, who had Maunga-pohatu.

His second ancestor was Hotu-roa, who also came over from Hawa-iki in Tai-mui. Hotu-roa had Motai, who had Ue, who had Raka, who had Kakati, who had Tawhao, who had We-tapu, who had Te-mani-a-rongo, who had Ao-hiki, who had Ao-rere, who had Ao-te-tauria, who had Mauri-owaho, who had Ra-waho-te-rangi, who had Paripari, who had Whati-hua, who had Uenuku-hangai, who had Kotare, who had Tama-pango, who had Koperu, who had Ti-waewae, who had Kura, who had Tawhanga, who had Wharau-rangi, who had Kai-rua, who had Moke, who had Hou, who had Ua-mai-rangi, who had Wana-kore, who had Maunga-pohatu.

His third ancestor was Rangi-tihi. This ancestor came over in the canoe Arawa from Hawa-iki. Rangi-tihi had Hinc-rangi, who had Te-iho-rangi, who had Taunga, who had Ki-te-marangai, who had Tamure, who had Kura, who had Tawhanga, who had Whakarau-rangi, who had Kai-rua, who had Tara-huka, who had Moke, who had Hou, who had Ua-mai-rangi, who had Wana-kore, who had Maunga-pohatu.

His fourth ancestor was Mata-tini, who came over from Hawaiki in the canoe Mata-tua. Mata-tini had Tupuhia, who had Po-huhu, who had Waewaenga, who had Te-rakan, who had Tara-huka, who had Moke, who had Hou, who had Ua, who had Wana-kore, who had Maunga-pohatu.

His fifth ancestor was Tu-parahaki, who also came over in Mata-tua. Tu-parahaki had Iwi-koara, who had Te-kura, who had Te-pora-tana, who had Te-rua, who had Te-wha-whati, who had Nga-peita, who had Wana-kore, who had Maunga-pohatu.

His sixth ancestor was Ro-mai, who came over in the canoe Mata-tua from Hawa-iki. Ro-mai had Tana-pahore, who had Uru-hina, who had Tara-ika, who had Te-ha-aki, who had Hinc-pare, who had Te-pae, who had Te-ua, who had Te-wana-kore, who had Maunga-pohatu.

His seventh ancestor was Rongo-whakaata, who was from the Taki-tumu migration. Rongo-whakaata had Rongo-popoia, who had Hako-purakau, who had Maru-korako, who had Rangi-te-hui-ao, who had Kake-na-ao, who had Tama-wa,

who had Te-ha-aki, who had Hine-pare, who had Te-pae, who had Te-ua-mai-rangi, who had Te-wauakore, who had Maunga-pohatu.

(Tuatahi ko Kokako; ko tenei Tupuna, no runga ia Tai-mui.

Ta Kokako ko Tama-inu-po, ta Tama-inu-po ko Wai-rere, ta Wai-rere ko Karaka-tu-tahi, tana ko Nga-kura-tu-ki-te-wao, tana ko Iri-karaka, tana ko Kai-rua, tana ko Tara-huka, tana ko Moke, tana ko Hou, tana ko Te-ua-mai-rangi, tana ko Te-wana-kore, tana ko Maunga-pohatu.

Tuarua. Ko Hotu-roa, no runga ano ia Tai-mui tenei Tupuna o taua tamaiti.

Ta Hotu-roa, ko Motai, tana ko Ue, tana ko Raka, tana ko Kakati, tana ko Tawhao, tana ko Ue-tapu, tana ko Te-mania-o-rongo, tana ko Te-ao-piki, tana ko Te-ao-rere, tana ko Te-ao-te-auria, tana ko Mauri-o-waho, tana ko Rawaho-te-rangi, tana ko Te-paripari, tana ko Whati-hue, tana ko Uenuku-hangai, tana ko Kotare, tana ko Tama-pango, tana ko Koperu, tana ko Ti-waewae, tana ko Kura, tana ko Tawhanga, tana ko Wharau-rangi, tana ko Kai-rua, tana ko Moke, tana ko Hou, tana ko Te-ua-mai-rangi, tana ko Te-wana-kore, tana ko Maunga-pohatu.

Tuatoru. Ko Rangi-tihi, ko tenei Tupuna ona no runga ia Te-arawa.

Ta Rangi-tihi ko Hine-rangi, tana ko Te-iho-rangi, tana ko Taunga-ki-te-marangai, tana ko Tamure, tana ko Kura, tana ko Tawhanga, tana ko Wharau-rangi, tana ko Kai-rua, tana ko Tara-huka, tana ko Moke, tana ko Hou, tana ko Te Ua-mai-rangi, tana ko Te-wana-kore, tana ko Maunga-pohatu.

Tuawha. Ko Mata-tini, ko tenei ona Tupuna, no runga ia Mata-tua.

Ta Mata-tini ko Tupuhia, tana ko Po-hulu, tana ko Wae-waenga, tana ko Te-rakau, tana ko Tara-huka, tana ko Moke, tana ko Hou, tana ko Te-ua, tana ko Te-wana-kore, tana ko Maunga-pohatu.

Tuarima. Ko Tu-parahaki, no runga ano i taua waka tenei ona Tupuna.

Ta Tu-parāhaki ko Te-iwi-koara, tana ko Te-kura, tana ko Te-pora-taua, tana ko Te-rua, tana ko Te-whawhati, tana ko Nga-peita, tana ko Te-wana-kore, tana ko Maunga-pohatu.

Tuaono. Ko Ro-mai, no runga ano ia Mata-tua.

Ta Ro-mai ko Tama-pahore, tana ko Te-uru-hina, tana ko Tara-ika, tana ko Te-ha-aki, tana ko Hine-pare, tana ko Te-pae, tana ko Te-ua, tana ko Te-wana-kore, tana ko Maunga-pohatu.

Tuawhitu. Ko Rongo-whaata, no runga tenei Tupuna ona ia Taki-tumu.

Ta Rongo-whakaata ko Rongo-popoia, tana ko Hako-purakan, tana ko Maru-korako, tana ko Rangī-te-hui-ao, tana ko Kake-na-ao, tana ko Tama-wa, tana ko Te-ha-aki, tana ko Hine-pare, tana ko Te-pae, ko Te-na-mai-rangi, tana ko Te-wana-kore, tana ko Maunga-pohatu.)

LINES OF DESCENT FROM VARIOUS ANCESTORS WHO CAME IN THE ANCIENT CANOES. (NGA-TI-HAU.)

From Kokako, who was a chief of the canoe named Tai-nui, came Tama-inu-po, Wai-rere, Karaka-tu-tahi, Ngakura-tu-ki-te-wao, Iri-karaka, Kai-rua, Tara-huka, Moke, Hou, Te-na-mai-rangi, Te-wana-kore, and, lastly, Maunga-pohatu.

From Hotu-roa, another chief of the canoe Tainui, came Motai (in allusion to whom we have the Ngati-raukawa saying, "Motai of the numerous progeny"), Ue, Raka, Kakati, Tawhao, Ue-tapu, Te-mania-o-rongo, Te-ao-piki, Te-ao-rere, Te-ao-te-tauria, Mauri-o-waho, Ra-wahote-rangi, Te-paripari, Whati-hue, Uenuku-whangai, Kotare, Tama-pango, Koperu, Ti-waewae, Kura, Tawhanga, Wharau-rangi, Kai-rua, Tara-huka, Moke, Hou, Te-na-mai-rangi, Wana-kore, and, lastly, Maunga-pohatu.

From Rangitīhi, a chief of the canoe named Te-arawa, came Hine-rangi, Te-iho-rangi, Taunga-ki-te-marangai, Tamure, Kura, Tawhanga, Wharau-rangi, Kai-rua, Tara-huka, Moke, Hou, Te-ua-mai-rangi, Wana-kore, and, lastly, Maunga-pohatu.

From Tupuhia, a chief of the canoe Mata-tua, came Pohuhu, Waewaenga, Te-rakau, Tara-huka, Moke, Hou, Te-na-mai-rangi, Wana-kore, Maunga-pohatu.

From Tu-para-haki, another chief of Mata-tua, came Te-iwi-ro-ara, Kura, Pora, Te-rua, Te-whawhati, Nga-peita, Wana-kore, Maunga-pohatu.

From Ro-mai, another chief of Mata-tua, came Tama-pahore, Te-uru-hina, Tara-ika, Te-haaki, Hine-pare, Te-pae, Te-na-mai-rangi, Wana-kore, Maunga-pohatu.

From Rongo-whaka-ata, a chief of the canoe Taki-tumu, came Hako-purakau, Maru-ko-rakau, Rangi-te-hui-ao, Kake-na-ao, Tama-wa, Te-ha-aki, Hine-pare, Te-pae, Te-ua-mai-rangi, Wana-kore, Maunga-pohatu.

(HE WHAKAPAPA ENEI NO ETAHI O NGĀ TUPUNA I HAERE
MAI I NGĀ WAKA TUATAHI.

Ko Kōkako, tetahi rangatira o te waka nei o Tai-nui, tana ko Tama-inu-po, Wai-rere, Karaka-tutahi, Nga-kuratu-ki-te-wao, Iri-karaka, Kai-rua, Tara-huka, Moke, Hou, Te-na-mai-rangi, Te-wana-kore, te whakamutunga ko Maunga-pohatu.

Ko Hotu-roa, he rangatira no Tai-nui, tana ko Motai (a e man nei i a Nga-ti-raukawa tana whakatauki, "Motai tangata rau"), ta Motai ko Ue, Raka, Kakati, Tawhao, Ue-tapu, Te-mania-o-rongo, Te-ao-piki, Te-ao-rere, Te-ao-te-auria, Mauri-o-waho, Rawaho-te-rangi, Te-paripari, Whati-hue, Ue-nuku-whangai, Kotare, Tama-pango, Kōperu, Ti-waewae, Kura, Tawhanga, Wharau-rangi, Kai-rua, Tara-huka, Moke, Hou, Te-na-mai-rangi, Wana-kore, te mutunga ko Maunga-pohatu.

Ko Rangi-tihi, te tangata, ko te Arawa te waka, tana ko Hine-rangi, Te-iho-rangi, Taunga-ki-te-marangai, Tamure, Kura, Tawhanga, Wharau-rangi, Kai-rua, Tara-huka, Moke, Hou, Te-na-mai-rangi, Wana-kore, Maunga-pohatu.

Ko Tupuhia, te tangata, ko Mata-tua te waka, tana ko Pohuhu, Waewaenga, Te-rakau, Tara-huka, Moke, Hou, Te-na-mai-rangi, Wana-kore, Maunga-pohatu.

Ko Tu-parahaki, te tangata ko Mata-tua ano te waka, tana ko Te-iwi-ro-ara, Kura, Pora, Te-rua, Te-whawhati, Nga-peita, Wana-kore, Maunga-pohatu.

Ko Ro-mai, te tangata, ko Mata-tua ano te waka, tana ko Tama-pahore, Te-uru-hina, Tara-ika, Te-ha-aki, Hine-pare, Te-pae, Te-ua-mai-rangi, Wana-kore, Maunga-pohatu.

Ko Rongo-whakaata, te tangata, ko Taki-tumu te waka, tana ko Hako-purakau, Maru-korako, Rangi-te-hui-ao, Kake-na-ao, Tama-wa, Te-ha-aki, Hine-pare, Te-pae, Te-ua-mai-rangi, Wana-kore, Maunga-pohatu.)

LINE OF DESCENT FROM THE TWO SONS OF MARU-TUAHU.

Tama-te-po, eldest son of Maru-tuahū, Rana-ki-tua, Rongo-mai, Puhā, Te-rakau, Tu-tapu, Tai-aho, Te-mana, Riria, Mohi Manga-kahia.

Ngako, fourth son of Maru-tuahū, Kahu-rau-tao, Rau-tao, Hape, Kiwi, Te-wairua, Te-waka, Po-au, Riria, Mohi Manga-kahia.

(KO ONA TUPUNA ENEI TUKU MAI I NGĀ TĀMA TOKORUA A MARU-TUAHU.

Tama-te-po, te tama matamua a Maru-tuahū, Rana-ki-tua, Rongo-mai, Puhā, Te-rakau, Tu-tapu, Tai-aho, Te-mana, Riria, Mohi Manga-kahia.

Ngako, tama tuawha a Maru-tuahū, Kahu-rau-tao, Rau-tao, Hape, Kiwi, Te-wairua, Te-waka, Po-au, Riria, Mohi Manga-kahia.)

GENEALOGICAL TABLE OF PUAKA (TE WHAKAPAPA O PUAKA). (NGĀ-TI-KAHU-NGUNU.)

Puaka (dry twigs) had (tana ko) Mahina-rangi (moon in the sky).

The grandchildren of Mahina-rangi must give the table of their genealogy—the Wai-kato (tribes), with the Nga-ti-rau-kawa, and the other tribes who claim their origin from him. (Ma nga mokopuna a Mahina-rangi e taki tona rerenga, ma Wai-kato, ma Nga-ti-rau-kawa, ma etahi iwi, ma etahi iwi atu, e mahi tona rerenga.)

We will begin at (Ka timata tenei i a) Rongo-mai-papa—

Rongo-mai-papa took (ka moe i a) Rua-pari (besmeared pit), first wife (wahine tua-tahi), and had (tana ko)

Tu-maroro (flying-fish), who had (tana ko)

Tama-rac-roa (son of the long forehead), who had (tana ko)

Rua-pu-tutu (pit of the *Coriaria ruscifolia*), first-born (to mua),

Rua-mate-roa (pit of long sickness), second-born (to muri),

Rua-huna (hidden pit), next-born (to muri iho),

Rua-hoca (marked pit), next-born (to muri iho),

Tawhao (copse), next-born (to muri iho),

Rua-te-kuri (pit of the dog), next-born (to muri iho),

Rongo (god of edibles), next-born (to muri iho).

Now, Rua-huna is the ancestor of the tribes called Rangi-tane, Mua-upokø, and Nga-ti-apa, and ye who are descended from him may give your line of descent from him. (Ko Rua-huna, no Rangi-tane, no Mua-upoko, no Nga-ti-apa tena tupuna, mau e taki atu tou rerenga i tenei tupuna.)

Rua-hoca is the ancestor of the Taupo tribes, and those of Whanga-nui and others, and you, his descendants, may give your genealogy from him. (Ko Rua-hoca, no Taupo, no Whanga-nui, no etahi atu iwi, mau e taki atu tou rerenga e ia iwi e ia iwi i aia.)

Rua-hoca, Tawhao, Rua-te-kuri, and Rongo were all ancestors of ours [Nga-ti-kahu-ngunu]. (No koei anake ena tupuna [no Nga-ti-kahu-ngunu]. Otira no tatou katoa ena tupuna, me euei hoki.)

Again, Rongo-mai-papa took Tu-hou-rangi. From them came those tribes called Te-arawa, and other tribes who have the knowledge of their descent from those ancestors. Though I know all this, yet, O ye people who have come from those ancestors! each of you must give your own genealogy. (Ka moe a Rongo-mai-papa i a Tu-hou-rangi. Ena iwi e noho mai na i a Te-arawa, me etahi iwi atu, kei

a ratou e mohio ana. Tenei ano te wawahanga o enei tupuna, a kei te mohio ano ahau, kati kua oti na hoki te ki iho e ahau, mau e ia tangata, e ia tangata e mahi atu tou rerenga, tou rerenga.)

TE-ATA-I-REHIA AND HER DESCENDANTS (TE-ATA-I-REHIA ME ANA URI). (NGA-TI-TE-ATA.)

Te-ata-i-rehia took (ka moe i a) Tapa-ue, and had (tana ko)

Pou-ate,
Papaka,
Te-niho,
Natu,
Pahore.

Papaka took (ka moe i a) Puaki, and had (tana ko)

Te-ata, who took (ka moe i a) Tangata-iti, of the Nga-ti-paea Tribe (o Nga-ti-paea), and had (tana ko)

Kopa,
Pou-whare-umu,
Puku.

Kopa took (ka moe i a) Rangī-nga-epa, and had (tana ko)

Maikuku,
Rahapa,
Aperahama.

Aperahama had (tana ko).

Erneti Pomui.

Pou-whare-umu took (ka moe i a) Uru-pikia, and had (tana ko)

Tahuri,
Uru-pikia.

Te Niho took (ka moe i a) Kahu-koka, and had (tana ko)

Te Awa,
Kuru,
Toka,
Mutu (Hemi Manu),
Takahi.

Te Awa took (ka moe i a) Rongo-rua, first wife (wahine tua-tahi), and had (tana ko)

Rangi-korongata,

Uru-pikia,

Rori.

Rangi-korongata took (ka moe i a) Tuohu, and had (tana ko)

Tawha, who took (ka moe i a) Tahuri, and had (tana ko)

Kailau, who had (tana ko)

Aihepene,

Rapata.

Uru-pikia had (tana ko)

Tahuri,

Uru-hutia.

Tahuri took (ka moe i a) Tawha, and had (tana ko)

Nga-wai, who took (ka moe i a) Aihepene, and had (tana ko)

Kerei.

Uru-hutia had (tana ko)

Hori.

Rori had (tana ko)

Whare-huia, who had (tana ko)

Rake-tonga, who had (tana ko)

Matene.

Te Awa took Puku, second wife (wahine tua-rua), and had (tana ko)

Te Katipa.

ANOTHER READING OF TE-ATA-I-REHIA (TE-ATA-I-REHIA
ANO). (NGA-TI-TE-ATA.)

Papaka,

Niho, who took (ka moe i a) Kahu-koka, and had (tana ko)

Te Awa,

Te-kuru,

Toka,

Mutu,

Takahi,

Tiki.

Te Awa had (tana ko)

Rangi,

Uru-pikia,

Ropi.

Rangi took (ka moe i a) Puku, first wife (wahine tua-tahi),
and had (tana ko) Katipa. (Pou-whare-umu was her
brother.)

Rangi took (ka moe i a) Tawha, second wife (wahine tua-
rua), and had (tana ko)

Kaihau.

Kaihau had (tana ko)

Aihepene, who took (ka moe i a) Nga-wai, and had (tana ko)
Kerei.

Uru-pikia had (tana ko)

Tahuri,

Uru-hutia.

Uru-hutia had (tana ko)

Hori.

Ropi took (ka moe i a) Whare-huia, and had (tana ko)

Rake-tonga, who had (tana ko)

Matene Rake-tonga.

GENEALOGY OF TE-ATA-I-REHIA AND KAHU-KOKA (TE WHA-
KAPAPA O TE-ATA-I-REHIA RAUA KO KAHU-KOKA). (NGA-
TI-TE-ATA.)

Awa took (ka moe i a) Wahia, first wife (wahine tua-tahi),
and had (tana ko)

Rau-tara, who had (tana ko)

Tiaki-awa, who took (ka moe i a) Koka, and had (tana ko)

Haruru,

Rongo-kino,

Rau-tara,

Wiremu Nga-hange.

Wiremu Nga-hange took (ka moe i a) Peti Ngaca, and had
(tana ko)

Piri Nga-hange,

Hori Nga-hange.

Awa took (ka moe i a) Rongo-rua, second wife (wahine tua-rua), and had (tana ko)

Rangi-korongata,

Uru-pikia,

Rori.

Rori took (ka moe i a) Hina, and had (tana ko)

Pai-mata,

Whare-huia.

Whare-huia took (ka moe i a) Kiri, and had (tana ko)

Rake-tonga, who took (ka moe i a) Tuturu, and had (tana ko)

Rake-tonga, who took (ka moe i a) Ra-kera, first wife (wahine tua-tahi), and had (tana ko)

Ropiha.

Rake-tonga took (ka moe i a) Rawinia, second wife (wahine tua-rua), and had (tana ko)

Epiha,

Makere,

Ruku,

Ripi,

Tawahi,

Katipa Rake-tonga.

Awa took (ka moe i a) Ka-huka, third wife (wahine tua-toru), and had (tana ko)

Huka-terê, who had (tana ko)

Tarake,

Kuru.

Kuru had (tana ko)

Manu-kau,

Mutu.

Manu-kau had (tana ko)

Raniera Te-whiti,

Warihi,

Toko.

Raniera Te-whiti had (tana ko)

Raia.

Watene,
Hanate.

Warihi had (tana ko)
Aihi,
Meretene,
Wiripi,
Ka-manomano.

Mutu had (tana ko)
Ta-moho,
Taka-haea.

Taka-haea took (ka moe i a) Tata-rake, and had (tana ko)
Mutu,
Huro.

Huro had (tana ko)
Riria Te-oro-tara,
Raiha Te Whiti,
Hau-tumu.

Ta-moho had (tana ko)
Hemi-manu,
Riria (of Nga-ti-kahu-koka Hapu—o Nga-ti-kahu-koka).

Tiki, the sister of Awa (tuahine o Awa), took (ka moe i a) Tionga, and had (tana ko)
Rangi-takahia, who took (ka moe i a) Piki, and had (tana ko)
Tawai, who took (ka moe i a) Aweawe, and had (tana ko)
Maata Tawai.

WEHI AND HIS DESCENDANTS (WEHI ME ANA URI). (AKI-TAI.)

Wehi took (ka moe i a) Kiri-hihi, of the Kawe-rau sub-
tribe of Nga-ti-tahinga Tribe (o te Kawe-rau o Nga-ti-
tahinga), and had (tana ko)
Koki, who took (ka moe i a) Reko, of the Nga-ti-mahuta
Tribe (o te Nga-ti-mahuta), and had (tana ko)
Whakamaru-rangi, who had (tana ko)
Mahuta, who had (tana ko)

Pawa, who had (tana ko)

Uru (female), who had (tana ko)

Kereihi Tara-puhi, who had (tana ko)

Ra-wha-rangi, who took (ka moe i a) Kuku-tai, and had (tana ko)

Te Aho, who had (tana ko)

Pare-tohi, who had (tana ko)

Wata Kuku-tai, who took (ka moe i a) Hera Kai-whai, of the Nga-ti-mahuta (o Nga-ti-mahuta).

Uru took (ka moe i a) Ti-manu-whakarongo-tai, daughter of Kuku-tai (tamahine a Kuku-tai), and had (tana ko)

Pare-tohi, who had (tana ko)

Tiriti, who took (ka moe i a) Reweti, and had (tana ko)

Pare-poaka.

Maraea took (ka moe i a) Te-karangi, and had (tana ko)

Paraone,

Tepaea,

Teira.

Hina took (ka moe i a) Karu-taka, of Nga-ti-mahuta (o Nga-ti-mahuta), and had (tana ko)

Tupa,

Rangi-rara.

Rangi-rara had (tana ko)

Te Ata,

Tuhi,

Wetere,

Paepae.

Te Ata took (ka moe i a) Hika, of the Maungaunga Tribe (o te Maungaunga), and had (tana ko)

Hohepa Otene, who took (ka moe i a) Rili, of the Taranaki (o Taranaki).

Tuhi took (ka moe i a) Te-po, and had (tana ko)

Epiha Putini, who took (ka moe i a) Hera, of Nga-ti-mahuta (o Nga-ti-mahuta), first wife (wahiue tua-tahi), and had (tana ko)

Epiha Putini.

Epilha Putini took (ka moe i a) Miriama, second wife
(wahine tua-rua), and had (tana ko)
Poihi.

Wetere took (ka moe i a) Kahu, and had (tana ko)
Wiremu Wetere.

Paepae took (ka moe i a) Te-aho, first wife (wahine tua-
tahi), and had (tana ko)

Arama Karaka, who took (ka moe i a) Katene, and had
(tana ko)

Remo, who took (ka moe i a) Rahera, and had (tana ko)

Remo,
Mere Kataraina,
Wiremu,
Nutona,
Ripeka,
Mihi Nutona,
And an infant,
Poilipi,
Tarati,
Hura,
An infant.

Mere Kataraina took (ka moe i a) Mr. McGinnis, and had
(tana ko)

Hori,
Hira,
Harata,
Ruili.

Paepae took (ka moe i a) Te-katipa as his second wife
(wahine tua-rua), and had (tana ko)

Te Kupa,
Paora Katipa.

Paora Katipa took (ka moe i a) Nin, and had (tana ko)

Ririana,
Kariana,
Kepa.

Tahau took (ka moc i a) Mariu (hence the name of the
Nga-ti-mariu Tribe (koia te ingoia o Nga-ti-mariu),
and had (tana ko)

Wehi,

Te Apa.

Te Apa had (tana ko)

Hinu.

Te Wehi gave the land called Auaunga to his niece,
on account of her father giving *utu* (payment) for a murder
committed on his people by the Nga-ti-whare of Wai-pa.
Horeta killed the men who committed the murder, and
Te Apa took this district of Mount Eden [all the Auckland
district] from the Nga-ti-whare.

(Na wehi i tuku te whenua a Te-auaunga ki tana ira-
mutu mo tana matua, na tana matua hoki, i utu te kohuru
o etahi o tana iwi i a Nga-ti-whare i Wai-pa, i Wai-kato.
Na Horeta i patu nga tangata na ratou taua kohuru, a na
Apa i tango tenei whenua a Maunga-whau katoa i a Nga-
ti-whare.)

GENEALOGY OF TE KANAWA (TE WHAKAPAPA A TE KANAWA).
(NGA-TI-MAHUTA.)

Te-uira,

Pana-nehu,

Mamaua had (tana ko)

Rakau-pango,

Tapu-ika.

Rakau-pango had (tana ko)

Weruweru, who took (ka moc i a) Nga-uru-ake, and had
(tana ko)

Kai-upoko,

Hekenga,

Tau-pa-hika,

Wai-hapua,

Nga-rue.

Hekenga had (tana ko)
Tara-kapara, who had (tana ko)
 Nga-nru-waha-mui,
 Whare-paia.

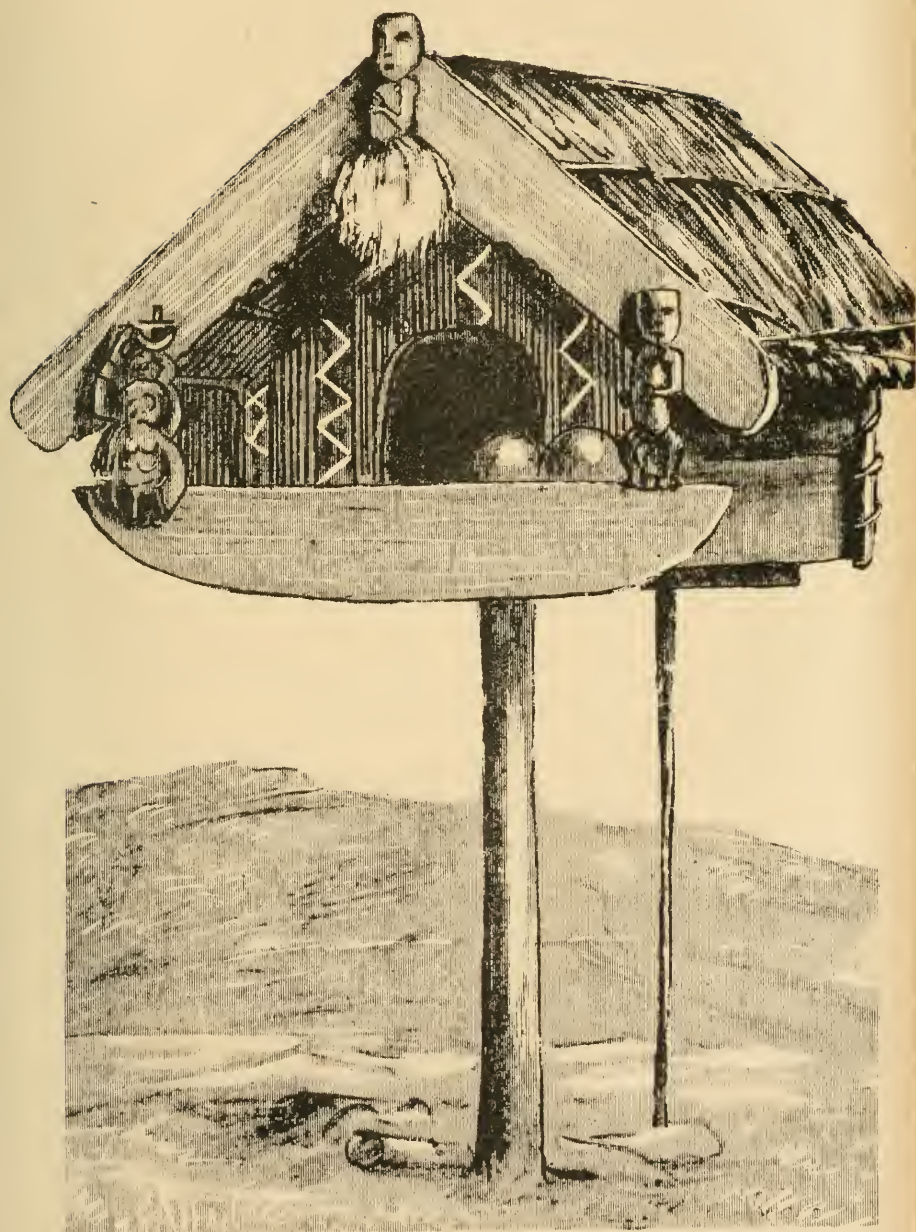
Nga-nru-waha-mui had (tana ko)
Takerci Te-rau.

Wernweru had (tana ko)
Taraia.

Kai-upoko had (tana ko)
 Rakan-pango,
 Tau-pahika,
 Kihirimi Te-kanawa,
 Hira,
 Rna-rangi,
 Reweti-te-aho,
 Kereama Kawe.



Pataka (food store).



KO NGA

TATAI KORERO WHAKAPAPA

A TE MAORI

ME NGA KARAKIA O NEHE

A NGA TOHUNGA

O TAI-NUI.

NA HONE WAITI
I MAHI.

PUKAPUKA TUA-ONO.

WERENGITANA :
NA TE KAWANATANGA I KI KIA TAIA E HORI TITIPERE, KAI TA PEREHI
A TE KAWANATANGA.

—
1889.

TAKU tamaiti e, ka whano ka wareware koe i au :
E whakamaunga atu te ao ka rere mai
Na runga mai o te motu ; e tu noa mai ra koe
Ki au e, naku koe i waiho i taku whenua e,
Te rokohanga e te taringa i a taua e.
Ka mihi mainao au ki te iwi ra e.
Te pari, e te tai ; piki fu, piki rere
Piki, takina mai ra te kawa i Muri-whenua ;
Te kawa i a te Tere. Tena taku manu,
He manu konga noa ; runa ki te whare,
Te anu o Mata-riki, ma te Whare-pou-rutu,
Ma te rahi a Ti-awa (Nga-ti-awa) e kautere mai ra ;
Ka urupa taku aroha na i e.

He tangi na te Rau-paraha.

NGA KAUHAU MAORI O NEHE.

UPOKO I.

E i a, e pai tatou ki te noho tahi mai,
Ina ia te kore, hē momotu ke atu.
He pani te hanga nei.
Waiho ra mota, kia taria atu.
Ka taka mai te moana
Me kore e hoki mai e.
Nui mai o riri,
Kauaka e hoki po rere
Me tuku tonu atu
Kia puta, a.

*He waiatu tangi na te wahine, mona i
whakarerea e tana tane.*

HE WHAKAHAERE KORERO MO NGA TINI
TAUA O WAIKATO KIA NGA-TI-AWA, KI NGA
IWI O RUNGA.

(NGA-TI-TARINGA.)

E KORE e ata whakahaerea atu e matou te ritenga a nga
tupuna, a nga matua. Ko ta ratou mahi tenei he whawhai
tonu. Kahore he wahi marama i roto i aua wahi, ara,
ko te kino a Wai-kato ki Tara-naki, otiia ki *Niu Tiren*i
katoa. Ko tana ritenga tenei, he whawhai ta Wai-kato
ki Tara-naki, he whawhai ta Tara-naki ki Wai-kato, a,
taca noatia te whawhai i te matenga o Hanu, matua o Te
Wetini Tai-porutu. Muringa mai ko te ope nui i a Te-
walia-roa, a Pohepohe, a Tu-te-rangi-pouri, a Nga-ti-mania-
poto katoa. Mate atu a Poroaki ma ki Pou-tama i a Nga-
ti-awa. Muringa iho ko te ope nui ano a Wai-kato, a Nga-
ti-haua, a Nga-ti-mania-poto, a Nga-ti-paoa, a Nga-ti-maru,
a Nga-ti-whatua, a Nga-puhi. Haere atu ana ki Pou-tama.

He mano te tabi, he mano te tahi. Ka turia ki te parekura, ka hinga ko Nga-ti-hau o Whanga-nui. Ko Tangi te rangatira. Te whakautu ko Te-ahi-weka. Na Raparapa i whakaora ki te Pa patu ai. Muringa iho ano, he ope ano na Wai-kato ka haere mai ki Turanga, taiawhio tonu atu i reira, Wai-rarapa, Kapiti, Poneke, Whanga-nui, Nga-ti-rua-nui, Tara-naki, Nga-motu, Wai-tara, ka tutakina e Nga-ti-awa i reira, ka whawhai, a, hinga ana Wai-kato ki Nga-puke-turua. Ka whakapaea e Nga-ti-awa i te po, ka tikina mai e Nga-ti-rahiri, ka whakahaheka i te po, ka haere ki Puke-rangiora. Ka tiakina e Nga-ti-rahiri i roto i te pa, koia a "Raihe poaka." Ka nui te rangatira o tenei iwi. I a ratou e noho ana i tana pa ka tukua mai te karere ki Wai-kato, tokorua—kotahi i mua, patua iho—kotahi i ora. Ko te ingoa o te mea i ora ko Rahi-ora; tona hapu, ko Nga-ti-mahanga. Ka tae mai ki Wai-kato, ka hapainga a Nga-ti-hana, a Nga-ti-mahuta, ara, a Wai-kato, katoa, ka haere ki Tara-naki. Ka taka i Mokau, ka mahue i a Nga-ti-awa te whakapae i tana ope e tiakina nei e Nga-ti-rahiri, ka whati Nga-ti-awa, noho noa atu i Okaki. Ko Te Rau-paraha i reira e noho ana i tana hekenga atu i Kawhia me ana wahine, me ana tamariki, me tana iwi, a he kore kihai a Nga-ti-awa i tino pai mai ki aia, ara kihai i homai nui he kai ma ratou ko tana iwi, koia aia i hopohopo ai kia ratou ko tana whanau kei patua e Nga-ti-awa, a na tana pouri ona i tingia ai ana whakaaro kia tukua he karere eia ki te tabi hapu ano o Nga-ti-awa, he mea hoki he whanaunga tana hapu ra ki aia kia te Rau-paraha, kia haere mai ratou hei haumi mona kia ora ai aia i tana hoa riri i a Wai-kato.

He mea tuku tana kupu ki te karere, he mea ako eia kia tae atu tana karere ki tana hapu o Nga-ti-awa ka waiata atu ai i te waiata nei.

He Hokiōi i runga,
 He Hokiōi i runga, hu.
 Kei te aputa koe na
 O te rangi e noho ana,
 Te hoa moenga
 No Whatitiri-ma-takataka.
 Hei aha tern?

E tararua marire
 Ona hikumaro ?
 Rua maro tonu,
 Ona hakikau,
 E huhu nei
 I runga te rangi ;
 Hoki-oi. Hoki-oi.

'Te take o te waiata nei, he tono na te Rau-paraha i a Nga-ti-awa i te iwi kua whiwhi i te patu a te pakeha i te pu, kia haere mai hei awhina i aia i a te Rau-paraha kia toa ai aia i ana hoa kekeri.

Ka tae atu Waikato, ka whakackea, ka hinga ko Te Hiakai, ko Hore, ko Mama, ko Te Kahukahu, ko Korania. Na te Rau-paraha, na Nga-ti-awa i patu. Ka whati, a ka tae ki a Te-kanawa, ki a Te-wherowhero, ki a Te Hura, ki a Toca, ka taimau te riri, a, ahiahi noa. Te whakautu ko Taka-ra-tai o Manu-korihī. Te tino take i ora ai, na Hemi Te Ringa-pakoko, tamaiti rangatira o Nga-ti-mahanga. Na Whakaari tenei tamaiti, he tuakana ki a Wiremu Nero. Na, ka ora i konei a Wai-kato, a, ka noho i te po, ka whano ka awatea, ka haere ki Puke-rangiora. Ka tae te karere, ka rangona, ko tenei Wai-kato mate, e haere atu ana ki tera Wai-kato mate. Ka tutaki ki a raua, ka tangi, he rahi ano te tangihanga i reira. Heoi ano, ka hoki mai i reira. Kahore he iwi hei rite mo Nga-ti-rahiri te rangatira, mo Puke-tapu, mo te Motu-tohe-roa, mo Raua-ki-tua, mo Tau-tara, mo Matatoru, ara, mo tenei iwi rangatira ana whakaaro ki te whakaora i a Wai-kato.

Muri iho ka haere ano Wai-kato, Nga-ti-paoa, Nga-ti-haua, Nga-ti-mania-poto, Nga-ti-mahanga, Nga-ti-hou-rua, Nga-ti-te-ata, Nga-ti-mahuta, hui katoa e 800 topu (ki te pakeha, 1,600). Haere ana, Mokau, Pou-tama, Pari-nihihi, Puke-aruhe, Kuku-riki, Te-taniwha, Wai-tara, Nga-motu, tae noa atu ki Tara-naki. Kaore he tangata—kua whati ratou ki runga ki te maunga. Hoki kau mai ana matou, otiia i patua ano ratou ki runga ki te maunga. Haere mai ana, ka tae mai ki Tonga-porutu, ka hinga ko Wai-kato i Tonga-porutu. Te rangatira i mate, ko Te-raro-tutahi ; tana utu ko Nga-ti-tama, e 60 takitahi. Ko Tu-hira, wahine

rangatira, i mau i reira. Ka hoki mai ka noho ano ki Wai-kato. Ko te aroha, mau tonu ki ana rangatira nana nei i whakaora a Wai-kato. Noho ake, kihai i hoki ki Tara-naki. Otiia ko te ngakau tumanako tonu ki a Te Hiakai ma, kihai nei i ea te mate.

Roa rawa, ka tukua mai e Raua-ki-tua, e Tau-tara, e Te-whare-pouri, ka tukua mai ko Ngatata, ki te tiki mai ia Wai-kato. Tona take, ko Te-karawa, he tama na Raua-ki-tua, i mate ki Tanga-hoe i a Te-hana-taua o Nga-ti-rua-nui. Heoi, whakaae ana Wai-kato, kihai te tahi hapu i noho. Haere ana, ka tae ki a Nga-ti-tama, ki a Nga-ti-mutunga. (Tona kainga ko Ure-nui.) Ka haere, kei Te-taniwha, kei Manukorihī, i Wai-tara, ka noho ki kona taua ope. Ka keria te rua e Wiremu Te Awa-i-taia me tona iwi katoa, ka tuwhera, ka maka iho ano te *wai-patu paura* me nga *mata* kotahi rau, hei taunaha mo Wai-tara. Ka haere kei Puke-tapu, ko Te-motu-tohe-roa i reira. Ka haere kei Nga-motu, ko Raua-ki-tua i reira, ko Tau-tara, ko Matatoru, ko Te-whare-pouri, ko Titoko. Heoi ano, ka oti mai te pai i tera wahi, ka haere kei Tarakihi, kei O-komako-kalū, ki te pu o Tara-naki. Ka hinga i reira a Tara-naki—i hinga ki Maru, ki te take tonu o Tara-naki Maunga. Heoi, ka whati mai i reira, ka ahū ki O-rangi-tuapeka, ki Wai-mate. Ka horo enei pa e rua, haere tonu atu ki te whai i a Te-hana-taua, a, kihai i mau. Haere tonu, Wai-totara, ka hinga i reira. Ko Tupuna, ko Te-uru-korari, ko Te-ahiahi, o Wai-kato i mate. Na, ka ea i konei te mate o te Karawa, tama o Raua-ki-tua. Na, ka whati mai, tae ana mai ki to matou kainga ki Wai-kato. Whakaaro tonu a Wai-kato ki te mate o Te-hiakai, kihai ano i ea noa. Ka taka nga ra o te haere a Te-ao-o-te-rangi ki Tara-naki, ko ratou e 60 takitahi, ka kohurutia ratou, a, na Te-whare-pouri i ora ai a Te-ao ma. Ka rua take ma Wai-kato. Ko te mahi a Wai-kato he korero tonu ki taua mate ra ano, heoi, ka waiho te tikanga ki a Po-tatau. Huihui kau Wai-kato, kore kau ake. Pera tonu te mahi, a kore kau ake. Ko Te-hiakai he matua keke ki a Po-tatau, ko Te-hiakai ano he matua keke ki a Wiremu Nero; otiia he matua ki a raua. Ka

taka te whakaaro i a Te-ao-o-te-rangi, i a Muri-whenua, ka tonoa e Muri-whenua ki tana tamaiti ki a Wiremu Te-awa-i-taia—"E tama, e kore koe e pai ki te mate o Te-hiakai kia takitakina?" "E pai ana." Ko tenei whakaaetanga, ka whakatika a Nga-ti-tipa, a Nga-ti-tahinga, a Nga-ti-hou-rua, a Nga-ti-mahinga, a Nga-ti-hana, a Nga-ti-wehi. Hui katoa, 340 takitahi. Ka haere Ao-tea, ko Te Hutu i reira, Kawhia, ko te Kanawa i reira, ko Tu-korehu, ka maro tonu te haere, Mokau; ka rongo Wai-kato, ka tapiritia mai a muri i a matou e Wai-kato, kei te haere ake ana iwi. Ka hapainga maua i Mokau, patu noa atu maua i tahaki tata atu. Haere tonu Pari-minihi, ara, i te awa i Wai-pingao. Ka patua i reira, ka mau ko Nga-rape, rangatira o Nga-ti-tama. Haere tonu te kai patu, tika ake i uta te tahi ara, tika ana i te ara nui, ki te taha ki te moana te tahi. Hinga ana ta te ara ki uta, he matenga nui; ka mate ko Te-ao-o-te-rangi, rangatira o Nga-ti-tama. Na Wiremu Te-awa-i-taia tera tangata i pupuhi. Ka hinga ta tera ara i te taha ki te moana, ka patua tonutia, mutu noa mai i Ure-nui. Ka mau ko Tu-tawha-rangi. Ko Manu-ka-wehi i whakaorangia. Ka tahi ka tae ake a Wai-kato; rokohanga atu, kua hinga i a matou.

Ka tohea e te ope ko Puke-rangiora kia whakaekea; otiia ko te take i rongo ki nga parau kei roto i taua pa, a Rangi-wahia, a Te-hau-te-horo—i ki hoki a Te-hau-te-horo. “Ko tenei (ko tana ure) hei patu mo Wai-kato.” Na kona ka takahia te pai a Nga-ti-rahiiri e Wai-kato. Mei tukua kia haere i waho, kihai i tae ki Puke-rangiora. Heoi ka tauia tena pa, ka horo. He matenga nui ano i te matenga o taua pa, a, i hinga ano hoki a Wai-kato. Ka kite Nga-ti-maniamia-poto ka horo a Puke-rangiora, ka riro i a Tu-korehu te whakaaro, ka haere ki te whakaeke i tera pa i Nga-motu. I te taenga ka tauia taua pa. Ko nga iwi i haere nei i mua, ara, ko Muri-whenua, ko Te-ao-o-te-rangi. Ko Wiremu-te-awa-i-taia i noho, kihai i whawhai. Ko te tokomaha o ratou i noho e 340. Ka waiho te riri ki tana ope o muri nei, to ratou tokomaha i tae ki te 1,200 takitahi, ka riri, a, kihai i horo taua pa. Ka mate etahi tangata o te ope i kona. Ka hoki mai te ope ki tona kainga ki Wai-kato.

I muri, ka heke ana iwi e noho ana i Tara-naki, ko tona hekeunga i alu atu ki te Tonga. Ka noho ko Puke-tapu. Ara, nga ingoa o nga tangata, ko Kapuia-whariki, ko Wai-ana, ko Te-huia, ko Poharama. Ko te pa i noho ai ratou ko Miko-tahi. I tua atu i a ratou ko Nga-ti-rua-nui. Kihai hoki ratou i haere. Kahore kau he tangata i noho i Wai-tara, puta noa i ona rohe katoa. Ka rongu Wai-kato kei te noho ano nga tangata i Miko-tahi, ka hapainga ano ki te patu i a ratou, ka whakapaea ko te Namu, kihai i horo. Ka hoki mai ki te whakapae i Miko-tahi, heoi, ka whakahekea oratia mai ratou, ka noho i Wai-kato. Ko te rironga tenei o Tara-naki i a Wai-kato: no te mea kua whati nga tangata, kahore he tangata hei pupuru. I riro te kaha i Wai-kato, kahore he kaha o Te-rangi-ta-ke.

Muringa iho, ka whakatika ano Nga-ti-mahanga, Nga-ti-tahinga, Nga-ti-te-wehi, Nga-ti-mania-poto, to ratou tokomaha i tac ki te 340 takitahi. Ka haere ano ki Tara-naki. Kimi kau ana tenei ope i te tangata, kihai rawa i kitea. He morehu kau nga tangata nana i mahi nga pilharan o Wai-tara. Ko Ihaia ano tenei, e haere tahi nei matou ki te titiro i tona kainga i Wai-tara. Ka *makatia* ano a Wai-tara e Wiremu Te Awa-i-taia ratou ko ona iwi—ko te *maka*, he pu pupuhi tangata nei. Ko te tuarua tenei o aku *makatanga*. Heoi, ka whati mai ano tenei ope ki ona kainga. Heoi, ka puta mai te Rongo-pai i konei. I te taenga mai o tana Rongo-pai ka purutia tonutia e ahau. Ko au tenei, ko Wiremu Nero te Awa-i-taia, kua tango nei i te Kupu o te Atua, me toku iwi katoa. I roto i tana Rongo-pai ka neke haere atu te whawhai a Wai-kato ki a Nga-ti-rua-nui, no te mea, kahore kau he tangata o Tara-naki. He maha ano e tahi whawhai. Muri iho, ko te ope a Wai-kato ki a Nga-ti-rua-nui; te Pa i whakapaea ko Te-ruaki. Ka rongu au kei te whakapaea taua pa ka tahi ka kawea te Kupu o te Atua ki to Wai-kato ope, ki a Nga-ti-rua-nui hoki. E kore e ata whakahaerea e te Rongo-pai me ona mahi. Ko matou i haere e 40 topu. Ka puta ta matou kupu ki Wai-kato hei whawhai whakamutunga tenei ma Wai-kato. Heoi, ka

horo taua pa i a Wai-kato, ka hoki mai, noho ake, whakaponono ana ki te Atua. Ko to matou hokinga mai, o Rangituapeka, o Tu-matua. Ka mutu atu nga tangata i reira. Ka haere mai matou i te takiwa tangata kore i Tara-naki, a, tae noa mai ki Nga-motu. Ka rokohanga mai he morehu e noho ana i te motu i Motu-roa. Heoi, ka haere mai matou i te takiwa tangata i Wai-tara, a tae noa mai ki Mokau, ka kite matou i te kanohi tangata i reira. Ko tenei iwi e noho ana i reira, ko Nga-ti-mania-poto. Ka tae mai ki Wai-kato, kua nui noa atu te whakaponono.

Muri iho ka hapainga atu ano te ope a Muri-whenua ki Tara-naki, ka hinga ko Te-morehu, tona take, ko Ngarokite-uru. Hoki mai, noho ake, ka tahi ka tino oti te kino ki Tara-naki, ka waiho ko te Rongo-pai anake. I roto i taua Rongo-pai ka whakahokia atu nga tangata i riro herehere mai i a Wai-kato ki Tara-naki. Na tana Rongo-pai ano i kawea ai e Wiremu Te Awa-i-taia raua ko Paratene Te-maioha te maunga-rongo ki a Nga-ti-toa i Ka-rape. Ka puta te kupu ki a Nga-ti-toa kia hoki mai ki Kawhia. Ka puta ta ratou kupu, "Kei to tupuna te whakaaro." Ka hoki mai matou ka tae ki Poneke, ki a Nga-ti-awa, ki a Raua-ki-tua. Ki atu ana matou, "Haere mai, e hoki ki Tara-naki." Ka whakaae a Raua-ki-tua, "Ae, e tama ma, me tiaki atu ki te kainga, ara, ki Tara-naki." Ki atu ana matou, "Hoki wahine ake." Tae ake, heoi ano, ka mutu tena. Ka haere matou ki Kapiti ki a te Rau-paraha, ki a Tope-ora, ki a Te-rangi-hae-ata. Ka noho matou i reira. Ka tae mai a Te Wiremu raua ko Te Rangi-take, ka whiti atu matou ki Wai-kanae. Ko Ihaia Kiri-kumara ano tetahi. Ki atu ana ahanu, "E hoki ki Tara-naki." Whakaae ana ratou. Ki atu ana ahanu, "Hoki wahine ake, kua e hoki tane ake." Whakaae ana a Nga-ti-awa, homai ana te topuni o Rere-tawhanga-whanga. Ko te Rau-paraha, kihai i whakaae kia hoki ki Kawhia. Ka hoki mai matou ki Wai-kato. Ka rongo a Muri-whenua, a te Kanawa, a Pohepohe, ka hoki mai a Nga-ti-awa ki Tara-naki, whakaae ana ratou. Muri iho ka haere atu a Nga-ti-mahanga, a Nga-ti-hou-rua, a Nga-ti-

naho, a Nga-ti-mahuta, o Kawhia, me Nga-ti-mania-poto, ki Nga-motu, ki te whakapumau i tana rongo-mau ano. Ko te take o tana rongo-mau kia noho a Nga-ti-awa ki Tara-naki.

E kore e whakahacrea atu e au ta Nga-ti-mania-poto hokinga, me ta Po-tatau whakahokinga mai i a Nga-ti-awa, me tana hoko ano i Tara-naki ki a *Kawana Hopihona*.

Na, ka tino mau te rongo. Ka tahi ka whakahokia ko Ihaia Kiri-kumara ki to ratou kainga ki Wai-tara. Ka noho ko Ihaia, muri atu ko Wiremu Te-rangi-take. Ka noho tahi rana ki Wai-tara ano. Na, kei ki Te-rangi-take me *Niu Tiren* katoa, kei ki mai a Nga-ti-awa, i hoki taurekareka atu a Ihaia i Wai-kato ki Wai-tara.

TE RAU-PARAHIA. (NGA-TI-TOA.)

Ka tata a Hape-ki-tu-a-rangi, ki te mate, ka ki ake aia “Mawai e tu taku turanga?” Ka uia eia ana tama katoa, a kihai te mea kotahi o ratou i hamumu ake. Ka whakatika ake a Te-rau-paraha i roto i te hui Rangatira ka mea “Maku e whakakapi to turanga, a ka taea e au nga mahi kihai i taea e koe.” A tu ana aia hei Ariki arahi mo Nga-ti-toa, mo nga whawhai takitaki mate, me nga korero tana.

HAPE-KI-TU-A-RANGI. (NGA-TI-TOA.)

Ka tata a Hape-ki-tu-a-rangi ki te mate, ka huihui te iwi ki aia kia kite i tana hemonga, ka oho ake tana wai-rua, a ka ki mai aia i tana ui ki te iwi ka mea “Mawai e takahi taku ara?”

He nui nga rangatira o te iwi, a kihai te mea kotahi i hamumu ake, a roa noa ka karanga atu a Te-rau-paraha ka mea “maku” a na reira a Te-rau-paraha i tu ai hei ariki mo Nga-ti-toa.

TE TAKE I MAHUE AI A KAWHIA I A TE-RAU-PARAHIA. (NGA-TI-MAHUTA.)

Ka noho te kaumatua nei i Kawhia, no Wai-kato aia, a ka mahi aia, i waenga i roto i te ua, ano ka mao ka puta

te ra, a ka puta te pumahu ki aia, a ka maomaoa tana tinana, a ka kite atu tana tamaiti o Nga-ti-toa i taua maomaoa, ka puta te kupu a te tamaiti ra ka mea “Koia ano te maomaoa o te upoko o mea me te hangi,” ka mea a Wai-kato he kanga ana kupu, a ka turia ki te parekura, a he nui te mate o te tangata, a i mau tonu taua pakanga i ia tau, i ia tau, a raru ana ana iwi ra, a he ruhi na Nga-ti-toa ki te mau tonu o taua kino, koia te take i haere tere-tere ai a Nga-ti-toa ki Kapiti.



UPOKO II.

E rere ra e te whakarua,
Na runga i a Raonga-hiwi ra,
Whakarchurehu ai
Ka tuku au kia wheriko
Kia tangi au
E mea nei te tau
Ka tata rawa atu ki tawhiti
Te hokinga mai ki a matou
Ma tou matua koe (e) whakahoki
Kahore he koha i waiho ki au.

*He waiata aroha na te wahine ki tana tane i
ahua kupukupu kino mai ki aia.*

TE RAU-PARAHA.

(NGA-TI-TOA: NA TAMIHANA TE-RAU-PARAHA I TUHITUHI.)

He tatau tenei mo nga mahi o te whanau-tanga mai o te Rau-paraha, a tae noa ki tona kaumatuatanga.

Tona kainga i whanau ai ko Ka-whia, ko tona matua tane ko Werawera, ko te matua wahine ko Pare-kowhatu. Ka whanau a te Rau-paraha, tokorua ona tuakana, a tokorua ona tuahine, a he potiki rawa aia no te whakapakanga. Kahore i whai tikanga nga tuakana, he rangatira anake tona tikanga.

Ko tenei me waiho nga whakahaere i nga tikanga o nga tatau i te whanautanga mai o te Rau-paraha. Ka whanau aia, he tamaiti pai, he ahua tino pai, ka haere ka pakeke, ka omaoma, ka whakahanu atu te tahi kaumatua nei, no te hapu ano ki Nga-ti-toa ko Pou-tini te ingoa, kia haere a te Rau-paraha ki te tiki wai mana, haere tonu, kahore i tui, ka tae ki te wai ka utu mai ka kawe mai ki taua tangata nana aia i whakahanu atu; me te tini noa atu o ana mahi pai, o ana mahi pohehe i tona tamarikitanga.

Ka haere ake ka ahua pakeke, ka timata rawa tona whakaaro nui mohio rawa hoki ki nga tikanga katoa; e rangi kahore i ata mohiotia, e tona matua, e tona whaea, he tino tamaiti whakaaro aia, ahu ke te mate nui o te papa me te whaea ki nga tuakana, ko te Rau-paraha, kahore i tino mate nuitia e rana, me te noho a te Rau-paraha me te whakaaro i roto i aia.

Kei te mahi ona matua me te iwi katoa i te kai hakari ma te tahi pito ano o taua iwi o Nga-ti-toa, me te panga ona matua me te iwi katoa i te kai ki runga i te tahua, ko te ika me te tuna, me te pipi i whakairihia ki runga i te rakau tarewa ai, me te titiro atu a te Rau-paraha i tahaki. Ko te turanga a tana wahine a Marore (ko tana wahine tuatahi tenei i tona tamarikitanga kihai ano i kaumatua noa, ko ta te maori tikanga hoki tena, he whakamoe i tana tamaiti, i te tamarikitanga, kihai i ata rite nga tau o te tamaiti). No te tirohanga atu a te Rau-paraha kaore kau he kinaki i runga i te turanga o ta Marore, ka tahi ka pouiri a te Rau-paraha, a ka tahi ka puta tana whakaaro, ka ki atu ki tana papa, "Me haere te tahi taua ki te patu i a Wai-kato kia mate mai etahi tangata hei kinaki i te turanga a Marore, a taku wahine," whakaae tonu mai tona papa. No te haerenga o te taua, ka haere tahi ano hoki a te Rau-paraha i taua haere, pupuri noa nga matua kia uoho iho aia i te kainga, no te mea hoki e mate ana hoki aia, he mate paipai, kihai aia i whakarongo atu, tohe tonu ki te whai i te nuinga, a hoha noa iho nga matua i te kore ona e whakarongo i te pupuri kia noho, hei aha mana ena pupuri, hei aha mana te mamac e ngau i tona tinana ra, te haere tonu ai ki te whai haere i tona nuinga. No te taenga atu ki te Pa o taua iwi o Wai-kato, ka tahi ka tomokia i te ra e whiti ana, kua kite mai hoki tera, kua ngaro atu te taua ki roto ki te Pa, ka tahi ano ka whakahokia mai e tera, ka whati a Nga-ti-toa ka patua haeretia, i muri rawa a te Rau-paraha e tokotoko haere atu ana, titiro rawa atu aia e whati atu ana a Nga-ti-toa, e patua haeretia ana e Wai-kato, katali ano ka takotoria atu e ia ki raro ki te whenua, ka puia mai nga rau

manuka hei arai mai i aia, kua eke tonu mai nga tangata o mua o Wai-kato ki runga ki aia, ka tahi ano te tama ka ara ake i raro i te whenua, tokorua ki roto ki te taiaha, i whina ki te tahi taha tokorua, ka whati a Wai-kato, ka tahi ka patua haeretia e Nga-ti-toa, takoto rawa iho, hoko whitu topu, whakairia iho te tino rangatira o taua parekura ko Te-hauanga me e tahi atu. Heoi kua nui haere te ingoa toa o te Rau-paraha ki nga iwi katoa o te Rau-paraha. Kaore ano a te Rau-paraha i whai tangata noa, kua pili ake nei nga hurihuru o te puke, me te tupu haere ake tana mohiotanga nui ki te whakaaro ki te whawhai, mo te mahi o te kai, me te atawhai i te tangata, mo te karangaranga i te manuwhiri, ope hoki.

Te tahi mahi whakamiharo a te Rau-paraha, mehemea ka rokohanga atu te manuwhiri haere, kua maoa te kai ma tana ohu mara kumara, ki te mea he tauhou nga tangata kai mahi, kahore ano i mohio noa ki nga tikanga a te Rau-paraha mo ana kai mahi, ka pokanoa tana ohu ki te hoatu i a ratou kai ma te manuwhiri, kua noho ra ki te kainga o te Rau-paraha, ka karangatia atu e te Rau-paraha ki nga tangata o taua ohu, "Whakahokia atu a koutou kai, me taka ano te tahi kai ma te manuwhiri, me waiho ano ta te ohu kai mana ano." Heoi ano whakama noa iho nga tangata o te ohu, a whakapepeha noa iho nga tangata, "Ko te Rau-paraha, ko te tangata, ka ngau te rongu ki nga iwi katoa." Heoi ano ka kai te ohu ka makona, ka tahi ano a te Rau-paraha ka tahuri ki te taka kai ma te manuwhiri, kua noho ra i tana kainga, ka maoa ka tukua atu ki te manuwhiri, ka kai, ka ora, ka haere.

Kei te whakaukitia (whakataukitia) ano i naia nei e maua nei e te Maori, "Ko te Rau-paraha koe, kia ora ra ano tana kai mahi, ka taka ai te tahi ma te manu-whiri."

Na ka noho tonu aia i tana kainga i Kawhia, me te haere atu ano nga tana a Wai-kato ki te whawhai atu ki aia, ka mate tetahi ka mate tetahi, me te haere atu ano hoki a te Rau-paraha ki Wai-kato whawhai ai. He takiwa ano ka hinga nui a Wai-kato i a te Rau-paraha, a he wa ano ka mau te rongu, a he wa ano ka whawhai ano, ko

Wai-kato ki te whakatarī pakanga. He takiwa ano ka haere atu a te Rau-paraha ki Maunga-tautari, kia kite-kite i ona whanaunga, i ona tupuna i a Hape, rangatira o Nga-ti-rau-kawa. He kaumatua toa rawa tana kaumatua. E korerotia ana e te Rau-paraha ma, he tangata mohio rawa ki te whawhai, a ko te tahi hoki tenei o ona parekura, ko Kaka-mutu, no Wai-kato tenei parekura, kei roto o Waipa, a he nui noa atu ana parekura ki Wai-kato. Ka noho a te Rau-paraha i te kainga o Hape i Maunga-tautari, ka haere atu hoki ki Roto-rua, kia kite i era whanaunga, a ka mate a Hape te rangatira o Nga-ti-rau-kawa, ka moe a Te-rau-paraha i te pouwari a Hape i a Te-akau, a ko te whaea tenei a Tamihana te Rau-paraha.

Ka hoki ano a te Rau-paraha ki tona kainga i Ka-whia, i nga takiwa kahore he whawhai a Wai-kato rana ko te Rau-paraha whakawhanaunga ana ratou kia ratou, a ka haere a te Rau-paraha ki Hau-raki kia kite i a Nga-ti-maru ia Tu-te-rangi-anini, ia Toko-ahu, ia Hihī-taua, i nga rangatira katoa, a no reira te whiwhinga tuatahi a te Rau-paraha i te pu; na aua rangatira o Hau-raki i homai ki aia kotahi tonu te pu i riro mai ia te Rau-paraha, me nga *paura*, me nga *mata*, a e rima nga *kariri*, tekau ranei. Heoi ano ka hoki mai a te Rau-paraha ki Ka-whia, ka noho i reira, a ka haere ki Kai-para, kia kite i a Nga-ti-whatua ia Awa-rua, i nga rangatira katoa o reira, ka noho i reira ka hoki mai ki Wai-te-mata kia kite i a Kiwi, i te tama hoki a Te-tihi, ka noho i reira a ka hoki mai ki Ka-whia, tera hoki a Te-waka Nene te haere mai ra, tae kau mai a Nene ki Ka-whia, ko te haere a te Rau-paraha ki Tara-naki, haere tonu mai, ki te taha mai ki runga nei, uru tonu mai hoki a Nene, hei hoa ma te Rau-paraha, haere tonu mai-raua, ko te haerenga mai tenei o te Rau-paraha ki te whakataki i tenei pito o te motu ki Kapiti, ko te tau 1817. Ka tae mai ki Tara-naki, haere tonu mai i te taha tika tae mai ki Nga-ti-rua-nui, a matakū ana era iwi oma haere ana i te wehi, ka tae mai a te Rau-paraha ma ki Patea ki Wai-totara, haere tonu mai ki Whanga-nui whiti tonu mai tae mai ki Rangi-tikei, patua tonutanga a Nga-

ti-apa, he whakahihii no ratou kia te Rau-paraha, a oma atu aua te nuinga o ratou ki roto ki te ngahere ki nga manunga. He tauhou ano ki te taua, ma te mea kia mau tonu nga taonga, nga patu pounamu, nga tara pounamu ranei, ka tahi ano ka ngawari nga kanohi o te rangatira o te ope. Heoi ano haere tonu a te Rau-paraha ma, Manawa-tu, O-taki, Wai-kanac, whiti tonu atu ki te motu ki Kapiti, ko Nga-ti-apa kia Po-tau, kia Kotuku, te hapu e noho ana i taua motu, whakapaia tonutanga iho hei tangata e te Rau-paraha mona; i whakaaro pea a te Rau-paraha, ka hoki mai ano aia ki te tango i tenei kainga, ka hoki mai ano aia ki Wai-kanac, ka haere atu ki Pori-rua, ki O-hariu, ki O-mere, a ka tae atu ki Te-whanga-nui-a-tara, kore rawa he uri tangata i aua tahatika, kua oma haere atu ki Wai-rarapa, a no te taenga atu o te ope a te Rau-paraha, a Nene, a Patu-one ki Te-whanga-nui-a-tara (ara ki Poneke) ka tahi ka haere atu ki Wai-rarapa, rokohanga atu ko Nga-ti-kahu-hunu i reira e noho ana, i ta ratou Pa, i Tau-whare-nikau, ka whawhaitia taua Pa, a ka hinga, a ka oma atu te nuinga o Nga-ti-kahu-hunu ki te maunga, haere tonu atu a te Rau-paraha ma ki Te-kawakawa, ki te patu haere, a tae noa atu ki Poranga-hau, a ka hoki mai te ope i reira, ka tae mai ki

Te-whanga-nui-a-tara (Poneke) haere tonu ma tatahi o O-mere, ka kitea atu te kaipuke i waho i Rau-kawa, i waenga nui o tenei motu o tera motu e rere haere ana, ka tahi a Nene ka karanga atu kia te Rau-paraha ka mea, "E Raha, e kite ana koe i te iwi e rere i waho i te moana ra, he iwi pai rawa, mehemea ka riro i a koe tenei whenua, ka tahi koe ka rangatira, ka whiwhi koe i te pu, i te *paura*" whakaac tonu a te Rau-paraha i roto i tona ngakau, ki nga kupu a tona hoa a Nene. Haere tonu te ope ra i te tahatika ka tae ki Pori-rua, Wai-kanac, O-taki, Manawa-tu, Rangitikei, a ka riro herere etahi taurekareka o te iwi o Mu-au-poko, o Rangitane, o Nga-ti-apa, ki Ka-whia, a ka riro i a te Rangitane-ata te tahi wahine hei mokai mana, ko Pikinga te ingoa, a ka moea eia hei wahine mana, he rangatira taua wahine no Nga-ti-apa, he

tuahine no Arapata-te-Hirea, haere tonu te ope ka whiti i Whanga-nui, haere tonu Tara-naki, Wai-tara, ka tae ki Ka-whia, ko te Waka Nene, i haere tonu ki tona kainga ki Hokianga.

Ka noho a te Rau-paraha ka whakaaro; ka mahara tonu ki te heke mai ki runga nei ki Kapiti. I te ao, i te po tumanako tonu mai nga whakaaro ki Kapiti, ki tera motu ano hoki ki Te-wai-pounamu, no te ritenga o ona whakaaro i roto i aia, ka tahi aia ka haere ki Wai-kato, ki te poroporoaki iho ki a Kuku-tai, kia Pehi-korehu, kia Te-whero-whero, kia Te-kanawa, ki nga rangatira katoa o Wai-kato ka mea atu aia ki ana rangatira. "Hei konei i to tatou oneone, ka haere au ki Kapiti, ki te tango i tera kainga maku, kei whai ake i muri i au." No te mutunga o ana korero, ka hoki mai aia ki Ka-whia, ko te tau 1819.

Ka timata te heke mai, ka mahue atu a Ka-whia, e rua rau topu ona tangata, nga tane nga wahine, me nga tamariiki, ko te tahi pito ano o Nga-ti-toa, i noho atu, kia kotahi ma whitu ano te tane hapai rakau, no te ata ka puta a te Rau-paraha i tana Pa i Te-ara-wi, ka tahuna taua whare whakairo ki te ahi ko te ingoa o taua whare ko Te-urunga-paraoa-a-te-titi-matama, ka haere ka piki i runga i te tahi puke maunga i Moe-a-toa, ko te huarahi hoki tera, ka eke ki runga ki taua puke, ka titiro mai whakamuri nga kanohi a te Rau-paraha ratou ko tana whanau, ka kite mai i Ka-whia e takoto atu ana, ka tahi ka puta te aroha ki te kainga ka mahue iho nei, ka tahi ka rara te waha ki te tangi, a ka poroporoaki iho ka mea "Hei konei e Ka-whia, takoto ake ai, ko Ka-whia tangata ka heke ki te Wai-pounamu, ki Kapiti." Ka tangi i ana tangi, ka mea.

Ko te waiata a te Rau-paraha, i tangi ai mo taua kainga i Ka-whia, i te ra i mahue ai taua kainga i a ratou ko tana iwi:—

Tera ia nga tai o Honi-paka
Ka wehe koe i au-e.
He whakamaunga atu naku
Te ao ka rere mai,

Na runga mai o te motu e tu
 Noa mai ra koe ki au-e.
 Kia mihi mamao au
 Ki te iwi ra ia.
 E parie te tai
 Piki tu, piki rere
 * Piki, takina (akina) mai
 Te Kawa i Muri-whenua
 Te Kawa i Tu-tere.
 Tena taku manu
 He manu ka onga noa
 Huna ki te whare
 Te hau o Mata-riki
 Ma (ina) te Whare-porutu
 Ma (ina) te rahi a Ti-awa (Nga-ti-awa)
 E kau tere mai ra
 Ka urupa taku aroha, na-i.

He waiata ano na te Rau-paraha i reira ano :—

Tawari mai te tangata, tawari mai,
 Pokipoki mai te wahine pokipoki mai ;
 E mahi te mahi kua (kua) mahia ;
 E moe te moe kua (kua) horahia ;
 Inamata ra huri ake nei.

Ka mutu te tangi me te poroporoaki. Ka tahi ka haere, ka tac atu ki te Pa o Te-pu-o-ho ki Turanga-rua, ka waiho iho nga wahine i reira, kaore e kaha ki te haere, he taimaha i nga kopu, ka noho hoki to te Rau-paraha wahine i reira, he taimaha i te kopu, e tata ana ki te whanan, kia toru te kau pea wahine i mahue iho, i taua Pa o Te-pu-o-ho, haere tonu te heke ka tac atu ki Tara-naki ki Te-kaweka, ki Wai-tara, ka noho i reira i roto i a Nga-ti-awa, i a Nga-ti-tana, he whanaunga ano ki a Nga-ti-toa.

Ka hoki mai ano a te Rau-paraha whakamuri ano, ko te take hoki, he tiki atu hoki i te hanga wahine i mahue atu ra, i te pa o Te-pu-o-ho i Turanga-rua, e rua te kau o ana tamariki i haere i taua haere hei hoa mona, no tana haerenga, ka tangi a Nga-ti-toa, i tohe ano nga tangata, ara ona tangata, kia haere kia tokomaha hei hoa mona kihai a te Rau-paraha i pai, i tohe a ia kia rua te kau ano he hoa mona, he tupato hoki no ratou no te rahinga, a i

mea hoki ratou, “Akuanei ano a te Rau-paraha, tutaki ai i te taua haere,” hei aha ma te Rau-paraha, era korero mai o ana tangata ki aia: ka haere aia, ka whiti i te awa o Mokau, ka kitea te tinana o te tamaiti a Te-rangi-hae-ata o Te-kauru, e pae ana i te one, i tahuri i runga i te waka o Tope-ora o te tualine a te Rangi-hae-ata, i te hekenga mai ai, i tika mai etahi i runga i te waka, takaia tonutanga iho e te Rau-paraha ki ona kakahu, whakawaha iho ki runga i tona tuara, koia to te Rangi-hae-ata ingoa i tapaa ai ko Mokau, ko te kainga i pae ai tana tamaiti, kotahi ra ano tana tamaiti, a mauria atu ana e te Rau-paraha kia tanumia.

Ka tae atu ki te Pa o Te-pu-oho tika atu tangi tonu a te Rau-paraha ki te hunga wahine ra, ki tana wahine ano hoki ki a Te-akau, na ko toku whanautanga mai tera, i taua Pa o Te-pu-oho nei i Turanga-rua, ka noho a te Rau-paraha i reira, kotahi po, e rua ranei, ka whakatika ka hoki mai ratou ko aua wahine, ka whakawaha mai au e te Rau-paraha, i whaowhina ahau ki roto ki te kete, haere mai ana ratou, no te taenga mai ki Mokau, ki te awa, ka huaki mai te taua o Nga-ti-mania-poto o Wai-kato. E rima topu te taua, ka whakaaro a te Rau-paraha, ka raru ratou, a me pewhea he oranga mo ratou, kua tata mai hoki te taua, ka mea aia me whakanoho te rua te kau wahine ra hei matua, a ka whakanohoia taua matua wahine ki tua i te rae kowhatu, ka whakaputaina a mua o te matua wahine ra ki tua i te rae kowhatu o te timu (tumu) kia mohio mai ai te hoa riri he taua nui te taua a te Rau-paraha, kaore, he wahine kau te matua e noho atu nei, whakakakahu rawa aua wahine ki te kahu waero, ki te ihu-puni, ki te kai-taka ki te para-wai, e tia (kiia) he matua tane, titi rawa ki te rau-kura nga mahunga, “Koia kau mehemea e noho ana i te au o Karewa.” Ka tu hoki i mua o taua matua wahine nei, a Te-akau te wahine a te Rau-paraha, koia ano me te toa tane, kakahuria iho tana kakahu whero, te ingoa ko Huke-umu, ki runga ki aia, he taiaha te rakau ki tana ringa, ka kite mai te taua o Wai-kato i te matua wahine e takoto atu ra, e puata (piata)

atu ana te whero o te taonga nei o te kakahu whero, nana ano i whati noa te taua ra, te whakatikanga atu o te Rau-paraha, tamaiti o Te-rangi-hounga-riri i aia te matangohi ko te rangatira tonu ko Tu-takaro, o te taua ra; te tua rua na Te-rau-paraha mate rawa, ka patua ka whati tera ki te maunga te taua o Nga-ti-mania-poto, tokorima nga tupapaku i takoto iho i te parekura.

Ka ora a te Rau-paraha, kua po rawa kua kii hoki te awa o Mokau, kua tutuki te tai ki uta, a kihai a te Rau-paraha ratou ko taua whanau me aua wahine i whiti i te awa o Mokau i te tai u, ka whakaaro ano a te Rau-paraha, ka raru ano ratou ko ana wahine, akuanei nei ano te taua ra ka hoki mai, a ka nui ake hoki nga tangata o te taua, a ka mate aia me aua wahine. Katahi ka mea atu a te Rau-paraha ki ana tamariki. "E tama ma, tahuna he ahi, kia tatahi nga ahi, a kia nunui te kaanga o nga ahi, kia kotahi te kau ma rua nga ahi, a ka whakanoho nga wahine ki te taha o aua ahi, kia tokotoru nga wahine ki te ahi kotahi, me etahi hoki o koutou o nga tane, a me tu katoa nga tane ki te whai korero, kia kotahi tane e tu, o tenei ahi, o tenei ahi ki te whai korero, me penei nga kupu whai korero, 'Kia toa e te whanau ki te riri apopo, me ka hoki mai ano ta taua ope, kua e titiro ki te ao marama.'"

Koia ano te whai korero a nga tangata e tu ra tatangi kanu ana te korokoro, me he pu huri whenua, ka rongu mai pea Ha-iki i nga reo o nga tini toa ra, e haruru ana, ara e papa ana nga korokoro ki te whai korero. No te rongonga mai o te taua ra, na reira i oma tonu atu ai, te hoki mai hoki. No te tangihanga o te tahi o nga tamariki o te tahi a ona tangata, ka ki atu a te Rau-paraha ki te matua o taua tamaiti ki a Tanga-hoe "E hoa romia atu to tamaiti, ko au hoki tena tamaiti." Koia ano ka romia e taua matua ra, raua ko te whaea, a ka mate te tamaiti, he mea hoki kei rongu mai te taua, me te titiro ki te tai kia timu, a ka timu te tai ka ora o ratou ngakau, a haere atu ana a te Rau-paraha ka whiti ki tera taha o te awa o Mokau i waenganui po, haere koa ana, kua hinga nei hoki taua parekura. E ki ana pea Nga-ti-mania-poto. "He

tika rawa nga ahi e ka ra, he ahi tangata, me nga wai (whai) korero e korero ra nga tamariki a te Rau-paraha.” Kaore, he parau noa ake, he kawenga na te wehiwehi, hei aha ma te Rau-paraha, kua mate tana patunga. Ko te tino rangatira rawa tenei o Nga-ti-maniam-poto i mate nei ko Tutakaro. Miharotia ana tenei whakaaro nui a te Rau-paraha ki te hohoro o te kitea o enci tu whakaaro, ki te hohoro o te whakanoho atu i te matua wahine ra hei whakawehi atu i te taua a Nga-ti-maniam-poto. Mehemea ko mano rangatira nei, o nga tini iwi nei, no hea e kitea enci tu whakaaro, penei kua mate noa iho ratou.

No te taenga atu o te Rau-paraha ki tona rahinga kia Nga-ti-toa, kia Nga-ti-awa, e noho mai ra i te kainga, ka tahi ka rangona, kua hinga te parekura a te Rau-paraha no Nga-ti-maniam-poto, toko-rima, whakairia iho te rangatira ko Tutakaro. No te rongonga o Nga-ti-awa o Nga-ti-tama, ka koa ratou, ka tupekepeke, ka mate hoki ta ratou uto, ka ea hoki to ratou mate e ngaro ra, ka tahi ka rewa a Nga-ti-awa raua ko Nga-ti-tama ki Mokau ki te kotikoti i a ratou tupapaku, hei mahi maori ma ratou hei kai, i nga mahi o roto o te pouritanga; ka tahi hoki ka tukua mai he kai ma te heke a te Rau-paraha ma e Nga-ti-toa, he kumara, he taro, he poaka niho puta, ko wai hoki hei korero, ka tahi ano ka ora taua heke i te kai; me i kore pea te mate i a te Rau-paraha nga tupapaku ra, kihai pea i tukua mai nga tini kai ra e Nga-ti-awa raua ko Nga-ti-tama. I te pito taenga atu o taua heke kia Te-ati-awa, kaore i tukua mai he kai; he kai ano ia i homai, e hara i te kai pononga.

Kihai i roa te takiwa o te nohoanga iho o te Rau-paraha kia Nga-ti-awa i Tara-naki, kua puta rawa mai te ope a Wai-kato, e waru rau topu, na Te-whereo-whereo, na te Hia-kai, na Mama, na ia rangatira na ia rangatira taua ope, e whai haere tonu nei i ta ratou tangata ia te Rau-paraha, kihai i whakaaro iho ki nga kupu iho a te Rau-paraha i ki iho ra ki a ratou “Kei whai ake i an, noho marire ake i to tatou kainga i Kawhia i Wai-kato.” Ka tahi ka whakackea e te Rau-paraha te ope a Wai-kato, a ka riri i te

awatea, ka kawē te tahi ka kawē te tahi, ka haere nga toa a te tahi, ka haere nga toa a te tahi, mate ana o te tahi, mate ana o te tahi, no te roanga o te riri ka karanga a te Rau-paraha “Koia kei aia, apititia” ka tahi ka rere te whana a te Rau-paraha, whakahoki noa mai tera a Wai-kato a Te-wherowhero, hei ahatanga ma te Rau-paraha, te apitiria (tia) tonutia ai, ka whati a Wai-kato, pango (mangu) tonu te kohamo, kihai i tirotiro ki muri nga kanohi, aki kau ana te patu a te Rau-paraha ratou ko tona iwi ko Nga-ti-toa, ko Nga-ti-awa, takoto rawa iho o Wai-kato i te matenga, hoko-whitu topu, whakairia iho nga rangatira o Wai-kato i mate i tera parekura, ko Te-hia-kai, ko Mama, me te tini atu o nga rangatira. Ko te ingoa o tenei parekura, ko “Te-motu-nui.” Ko Te-whero-whero-potatau anake i ora, na te Rau-paraha hoki i ora ai, mei kore kua mate. Mehemea ko Nga-ti-tama ano kia Te-kacaea i reira, kua ngaro katoa a Wai-kato; mai ra (nei ra), kihai i hohoro mai a Te-kacaea tae rawa mai i Te-kaweka, i Ure-nui, i etahi kainga atu, kua hinga noa atu te parekura, a kua horo hoki a Wai-kato.

No te mutunga iho o te patu, o te pare-kura kua porawa hoki, ka karanga mai a Te-whero-whero-potatau kia te Rau-paraha, “E Raha me pewhea au e ora ai?” Ka karanga atu a te Rau-paraha, “Haere tonu i te po na ano, kua e noho iho, haere kia hohoro” koia ano haere tonu a Wai-kato i tana po ano, tae rawa atu te ope a Nga-ti-tama kia Te-kacaea-taringa-kuri-wiki-toa, kua oma noa atu a Wai-kato, ko nga ahi e ka ana o nga whare, me etahi o nga tupapaku i riro atu ano i a Wai-kato. Heoi kotikotia iho e Nga-ti-tama, a kei te hachae ano hoki tera kia te Rau-paraha i tana parekura. Heoi ano.



UPOKO III.

Ka waia te kanohi,
Ki te putanga mai.
Nga taumata ra,
O whakapau mahara.
He manu koange au,
E taea te rere atu,
E taea te hokahoka,
He parirau mohoku (moku),
Kino ai tatou
Ki te noho tahi mai
Ka motu au ki tawhiti
Ka rau aku mahara
No te roimata ra
E paheke i aku kamo.

He tangi aroha mo te tane i tawhiti.

KA HAERE A TE RAU-PARAHA KI MAUNGA- TAUTARI KI TE TIKI I A NGA-TI-RAU-KAWA.

(NGA-TI-TOA.)

Me timata tenei i nga korero o te haere atu a te Rau-paraha ki Maunga-tautari ki te tiki atu i a Nga-ti-rau-kawa, kia haere mai hei hoa mona ki te tango i te whenua i Kapiti.

I tika atu tana huarahi, i te ara e poka atu ana i Tara-naki ki runga o Whanga-mui ki Tuhua, puta tonu atu ko Taupo, haere tonu atu ki Maunga-tautari, tenei kua huihui mai nga rangatira o Nga-ti-rau-kawa ki O-pepe, he kainga kei te tahi wahi o Taupo, i reira e tatari mai ana ki a te Rau-paraha; no te taenga atu o te Rau-paraha, ka tangi ratou, ka mutu te tangi, ka whai korero a Te-whata-mui ma kia te Rau-paraha, ka maioha mai, he roa te takiwa e ngaro atu ana a te Rau-paraha ki Kawhia, ka mutu nga

whai korero a nga rangatira o Nga-ti-rau-kawa, ka tahi a te Rau-paraha ka whakatika ki te korero atu i ana whakaaaro ki a ratou, ko tana kupu tenei i patai atu ai ki a Te-whata-nui ma ka mea atu aia “E kore ranei koutou e pai, kia haere tatou ki Kapiti, ki te tango i tana kainga, he kainga pai hoki, he pakeha kei reira.” Kihai rawa i whakahokia mai te patai a te Rau-paraha. No te haerenga ketanga atu o te Rau-paraha ki etahi kainga atu, no muri ka tahi ka korero nga rangatira o Nga-ti-rau-kawa, ko a ratou kupu enei “Kaua tatou e rongo i tona reo i to te Rau-paraha kei waiho koia hei rangatira” whakarongo ana a Te-horo-hau, he tama na Hape rana ko te Akau, ko taua wahine hoki na Hape, no te matenga o Hape ka moea e te Rau-paraha hei wahine mana, no te kitenga atu ia te Rau-paraha, ka tahi ka korerotia atu e Te-horo-hau nga kupu a aua rangatira o Nga-ti-rau-kawa “Kaore e pai kia haere i a koe, kei waiho koe hei rangatira.”

Heoi ano ka pouri a te Rau-paraha ko te tahi kupu hoki a aua rangatira o Nga-ti-rau-kawa, “Me unga e ratou a te Rau-paraha, kia haere ki Ahu-riri,” heoi ano kua pouri rawa a te Rau-paraha, haere ana aia ki Roto-rua, kia kite i era iwi ona i a Tu-hou-rangi, i a Nga-ti-whakane; no te taenga atu ki Roto-kakahi, ka kite aia ia Tu-hou-rangi, haere tonu atu ki Roto-rua, ka kite i o reira rangatira, haere tonu atu ki Tauranga, kia kite i a Te-warū, a no te kitenga o te Rau-paraha i a Te-warū i tona taenga atu ai, ka ki atu aia ki a Te-warū, “Me haere taua ki Kapiti, he kainga pai tera,” ka kia mai e Te-warū, “E kore au e haere ke i Tauranga, e aroha ana au ki nga motu e tu mai ra, ki Motiti ki Tuhua.” Heoi ano kua rangona rawatia te rongo o te ope a Hongi-hika, e whakapae ana i te Totara i te pa o Nga-ti-maru i Hau-raki, whakapae noa, kihai hoki i taea ka tahi hoki ka whakawarea, a pohehe noa iho nga whakaaaro o te lungā i roto i te Pa ka tahi ka taupokina e Nga-puhi, a ka horo taua pa, a he iwi pea o Nga-ti-maru i roto i taua pa, a ka mate i reira nga tamariki o Toko-ahu, ka tahi ka pouri rawa a te Rau-paraha, ki ana mokopuna, ki nga tamariki a Toko-ahu, te tahi pouri ko te

nukarantanga a Nga-puhi, ko te tawainga, na reira ka ngan te mamae i roto i te ngakau a te Rau-paraha, ka hoki mai a te Rau-paraha ki Roto-rua, a ka tae mai hoki te opē taua a Nga-puhi ki reira, a ka kite a te Rau-paraha i a Po-mare-nui ka ki atu a te Rau-paraha ki aia, “Ka patua e au a Nga-puhi, hei utu mo a taua mokopuna,” whakaae tonu mai a Po-mare, no te taenga atu o Nga-puhi kia te Pac-o-tu-rangi ki Roto-kakahi ka patua e te Rau-paraha ratou ko Tu-hou-rangi, ka mate.

Ka hoki mai ano a te Rau-paraha, ma tona ara ano i haere atu ai, me etahi ano hoki o Tu-hou-rangi ka riro mai i aia, hei tangata mona.

Tae atu ki Tara-naki, roa kau iho ano i reira, ka heke ano, ko te tino Ngahuru tuturu tenei o te tau, haere tonu i te tahiata ka tae ki Nga-ti-rua-nui, haere tonu Pa-tea, Wai-totara, ka kohurutia i reira e tahi o nga tangata a te Rau-paraha, me te pononga tane a Tope-ora, he rangatira taua poro no Tara-naki, no te hapu ki a Nga-mahanga ko Te-ra-tu-tonu te ingoa, ko te take tenei i tahiuri atu ai a te Rau-paraha, ki te patu i nga tangata o Wai-totara, a ka mate hei utu mo ana tangata i kohurutia ra hoki. Haere tonu a Whanga-nui, i ma runga i te waka etahi, no Wai-totara ana waka, he mea riro i te whawhai, ka tahi ka whiwhi i te waka, ko te waka nui tonu ia te Rau-paraha, ko te taonga nui rawa tenei ko te waka, ma te waka ka taea ai tera motu a Te-wai-pounamu.

No te rongonga o nga tungane o Pikinga o te wahine o Rangi-tikei i riro herehere ra i tera taenga mai o te Rau-paraha, a moea ana e Te-rangi-hae-ata hei wahine maua, ka haere mai ratou, a ka tae mai ki te heke a te Rau-paraha ki Whanga-nui, a ka haere atu ratou kia kite i a Te-rangi-hae-ata i to ratou tuahine hoki i a Pikinga. Ka pai te rangi, ka rewa mai te heke, a ka tae mai ki Rangi-tikei, ka noho i te puau, ko te mahi a nga tangata o te heke, he haere noa atu ki roto o Rangi-tikei, ki te kimi kai, ki te patu tangata hoki i a Nga-ti-apa, ka noho i reira, kua pai te moana, kua aio, kua kore te ngaru, ka hoe te heke ki Manawa-tu, ka noho i reira i te puau, a ka haere nga

tangata o te heke ki roto o Manawa-tu, a kite tonu atu i te tangata o Rangi-tane, patu tonu atu, e taea hoki te aha ta te tana hanga hoki, he mahi pena. Ka aio te moana ka hoe nga waka i waho i te moana, ko nga tangata ki uta haere atu ai, ka tac ki O-hau ka noho i reira.

Kua takoto noa mai te kakai (ngakau) a nga rangatira o Whanga-nui, a Tu-roa rana ko Pae-tahi, matua a Mete kingi ki nga rangatira o Mu-au-poko (Mua-upoko), kia kohurutia a te Rau-paraha, a no te nohoanga o te ope a te Rau-paraha ki O-hau, ka haere mai nga rangatira, o Mu-au-poko, a Tohe-riri, a Waraki, ki te maminga ia te Rau-paraha, kia haere ki Papa-i-tonga he roto kei uta o O-hau, ki te tiki waka. Koia ano, hiahia tonu atu a te Rau-paraha ki te haere, me aha te rongu o te waka, hei waka hoenga atu i tenei motu, a ki tera motu hoki ki Te-wai-pounamu. Ki rawa atu tona iramutu a Te-rangi-hae-ata “E Raha, he aitua toku, he takiri he peke mau, ka mate koc, ka kohurutia koc e Mua-upoko (Mu-au-poko).” Hei aha ma te Rau-paraha, e parahakotia atu ana eia nga kupu a Te-rangi-hae-ata. Tohe noa kia haere te tokomaha i a te Rau-paraha, kihai rawa aia i pai ta te aitua hanga hoki, he whakapowauwau i te ngakau o tana koroheke, a tohe tonu aia ki te haere.

Heoi ano ko te haerenga i haere ai ki roto o O-hau ki Papa-i-tonga, no te taenga atu hoki, kua ahiahi, kua po te ra kua haere ki roto ki nga whare. He whare ke to nga tamariki hoa a te Rau-paraha i noho ai, he whare ke to te Rau-paraha rana ko Tohe-riri, to te rangatira o Mua-upoko. Tera hoki te tana a Mua-upoko te haere mai ra i te po, ki te patu i a te Rau-paraha ratou ko aua hoa, ka moc a te Rau-paraha ka ngongoro te ihu ona, ka karanga atu a Tohe-riri ki aia ka mea atu “E Raha e pari ana to ihu.” Ka maranga ake a te Rau-paraha, kua mohio noa atu a Tohe-riri kei te haere mai te taua i tana po, ko te Rau-paraha ia e noho kuare ana. I haere mai te taua i Horo-whenna. No te taenga ki te awatea, ka huaki te taua ra, a i wara ki te patu i nga tamariki, ka rere mai a te Rau-paraha, ko te hoa ko Tohe-riri kua puta atu ki waho ki te

karanga atu i te taua a Mua-upoko, kei tana whare a te Rau-parahā, kaore kua puta noa atu a te Rau-parahā, i te hikuhiku o te whare, i moe ra raua ko Tohe-riri, haere tonu atu i roto i te toctoe, huaki kau te taua a Mua-upoko ki te whare, kua riro noa atu a te Rau-parahā, waiho noa iho te mate ki nga tamariki; kotahi te tamaiti i whakaputa ki te rapu utu mo ratou ko Te-rangi-hounga-riri, tokorua o ana tangata o Mua-upoko i patu ai, mate rawa, ko nga whakautu e ratou, a ka oma a Te-rangi-hounga-riri ka kawhaki i aia, a ka matara atu tana haere, ka tahi tana tuahine a Te-uira ka karanga atu ki aia ka mea, "E Hou e, ka mate au." Ka aroha aia ki tana tuahine e karanga mai ra, ka whakahokia eia, a ka muia aia e Mua-upoko, a ma te kotahi te aha? a ka mate a Te-rangi-hounga-riri i te tini. Ko te tane a Te-uira, ko Te-poaka, kua mate noa atu i te tuatahi ra ano. Mate iho nga tangata a te Rau-parahā i reira, ko Te-rangi-hounga-riri, ko Poaka, ko Te-uira, raua ko Te-hounga, nga wahine, nga kotiro a te Rau-parahā, kotahi te kotiro kua moe i te tane, ko Te-uira, e tamariki ana ano a Te-hounga he kotiro iti rawa, ko tenei i whakaorangia a i kawhakina (maua) ki Rua-mahanga i Wai-rarapa, ko Te-uira i moe i a Taiko whanaunga keke ano ki a te Rau-parahā. Na te tahi wahine a te Rau-parahā enei tamariki, na Marore, he wahine rangatira mo Nga-ti-toa. No te putanga mai o te Rau-parahā ki tona nuinga e oma atu ana, ko te kiri tahanga anake.

Heoi ano, ka tahi ka tupu nga take kino mo Mua-upoko, ka tahi ano ka tauri atu a te Rau-parahā ki te patu i taua iwi, hoki atu te ata, hoki atu te ahiahi ki te patu, ka mau mai ko Tohe-riri, ka kawea ki Kapiti whakamate atu ai, tarona ai, he tokomaha nga rangatira o Mua-upoko i mate, a moti rawa atu a Mua-upoko he iwi mui ano taua iwi i mua, i te mea kaore ano i patua, no te mahi e patua nei e te Rau-parahā, ka tahi ka ngaro, ko nga morehu i oma atu ki tona whaitua ki Wai-rarapa ki Rua-mahanga.

Ka noho nei a te Rau-parahā, i tenei kainga, ko tona pa tuturu ko Kapiti ko te motu. He takiwa ano ka hoe

atu ki O-taki, ka haere atu ki Horo-whenua ki te kimi tangata o Mua-upoko, ka kitea ka whaia, a ka mau ka patua, a ka hoki mai ano ki Kapiti, noho ai, mahi kai ai.

Tera te hanga mai ra e nga iwi o te takutai o te moana atu ano i Kapiti, a tae noa ki tua o Whanga-nui, ki Wai-totara, ki Patea, Rangi-tikei, Manawa-tu, Wai-rarapa, a Te-whanga-nui-a-tara, i te whakaaro patu mo te Rau-paraha, e tango nei i tana whenua. No te tau 1822, ka tahi ra ano ka rite te hiahia o ana tini iwi nei, kia haere ki te patu i a te Rau-paraha, huiia nga iwi nei kotahi mano topu, a koia nei nga ingoa o ana iwi i haere mai ki te patu i a te Rau-paraha. Ko Nga-rauru, ki Wai-totara; me tera iwi ki Pa-tea, Whanga-nui, Whanga-chu, Turakina, Rangi-tikei, Manawa-tu; ki a Rangi-tane, Nga-ti-kahuhunu, Nga-ti-apa, Nga-i-tu-mata-kokiri, Nga-ti-kuia, ki tera motu ki Te-wai-pounamu. E kiia ana ngaro katoa te moana i te waka i te rewanga atu ai i Wai-kanac. Kei Wai-kanac nei ano a muri, kua tae noa atu a mua ki Kapiti a kua eke ki uta ki Wai-orua hoc kahupapa tonu ai nga waka, i te hoenga atu ai ki Kapiti, ki Wai-orua i te po, kaore ano i ata rupeke (poto) noa nga waka ki uta, ka tahi ano ka kitea e te Rau-paraha, i rangona ki te reo, ki te haruru o te waewae, he tutai (tutei) i haere mai ki te titiro i te pa, ka tahi ka maranga ake te hokotoru a te Rau-paraha i raro i te whenua, kihai i tirotiro nga kanohi ki te ao marama, ka whati te ope ra, kihai i tahuri mai oma tonu atu, hoc tonu atu i runga i nga waka, a patua haeretia tonutia i roto i te wai, e kau atu ana ki runga i etahi o nga waka i waho i te moana e tau atu ana, takoto rawa iho kotahi rau ma whitu. Heoi oma rawa atu, kihai rawa i tahuri mai whakamuri, paugo tonu te kohamo, whiti rawa atu etahi o ana waka i whati nei ki tera motu, e ketekete haere atu ana, e aue haere ana ki etahi o ratou kua mate iho nei i te parekura, i Wai-orua i Kapiti. Heoi ano ko te rarunga rawatanga tenei, me te hokinga o te tupu o enei iwi i a te Rau-paraha mate rawa atu kihai i whai wahi mai i muri ki a te Rau-paraha, mehemea, kotahi te kainga i noho ai a te Rau-paraha, ko Wai-orua

anake, kia kua te kainga wehewehe ki te tahi pito o Kapiti, kua mate katoa nga mano iwi nei, i haere mai nei ki te huna i a te Rau-paraha. Nei ra, na taua parekura i mutu rawa ai te whakahihi a aua iwi nei ki a te Rau-paraha; kua piki rawa hoki te arero o Nga-ti-rua-nui o Whanga-nui, o Nga-ti-apa, o Rangi-tane, o Mua-upoko, o Nga-ti-kahu-humu, a o Nga-ti-apa ano ki tera motu ki te Wai-pounamu, o Nga-i-tu-mata-kokiri, o te iwi i noho i Te-hoiere, a i Rangi-toto.

Ka haere atu te rongo nui a te Rau-paraha o te toa, ki te taha ki te tonga o tera motu o Te-wai-pounamu, ka korerotia atu e nga oranga o te parekura i Wai-orua, "Kahore he tangata hei rite i a te Rau-paraha te toa kahore kau he tangata a te Rau-paraha kia kotahi rau ma whitu topu te tane hapai rakau." Ko te ingoa a te Rau-paraha ki enei iwi o runga nei, o Kapiti o tera motu hoki, "He atua, he Pakaha;" ki ta maua nei ki atu, ki ta te ope, "Me patu noa atu ki te kakau o te hoe o te waka," no to maua hinganga i a te Rau-paraha, tukua iho ai, kaore he iwi kaore he aha.

Ka rongo a Te-rua-one, rangatira o Rangi-tane ki Wai-rau i te rongo toa o te Rau-paraha, ka tahi ka kiia mai e Te-rua-one, "Kia pena tana upoko, tukitukia ana ki te tukituki patu aruhe." Ka tae mai taua rongo ki Kapiti ki a te Rau-paraha, "Ko koe tera kua kanga e Te-rua-one, me patu koe ki te tukituki patu aruhe." Ka mea a te Rau-paraha, "Koia kei a ia," ka rewa atu te ope a te Rau-paraha, ka whiti atu ki tera motu ki Totara-nui, ka hoe atu ki Wai-rau, a ka patua taua iwi a Rangi-tane, ka mate, a ka mau a Te-rua-one, tona tino rangatira, ka whakaorangia e te Rau-paraha, hei taurekareka mana. Tapa iho te ingoa o tenei parekura, pa horo hoki, "Ko tukituki patu aruhe." Ko te tau tenei i timata ai te whawhai, me te tango a te Rau-paraha i tera motu ki Te-wai-pounamu, ko te tau 1822.

Ka hoki mai a te Rau-paraha ki tenei taha ki Kapiti, a i utaina mai hoki nga herehere o taua iwi, ki tenei taha whakamarie ai.

Ka haere atu ano te rongo toa a te Rau-paraha ki tera iwi ki Nga-i-tahu ki Kai-koura, a ka rongo a Rere-waka, te rangatira o Kai-koura i te rongo toa a te Rau-paraha, ka tahi ka ki mai a Rere-waka “Kia pena tana takapu (kopu) hachaca iho ki te niho manga” ka rongo a te Rau-paraha i ana kupu, ka mea aia “Koia kei aia” a waiho rawa taua kanga hei ara atu mo te pakanga ki a Nga-i-tahu.

Ano ka tac ki te raumati ka rewa atu te ope a te Rau-paraha, kotahi rau ma-whitu, ka tac mai koki a Te-pehi i *Ingurangi*, a ka haere tahi rana ko te Rau-paraha ki Kai-koura, a ka patua tera iwi a Nga-i-tahu, kihai i rere, kihai i aha, ko nga morehu i oma ki runga ki Tapuwae-nuku takoto rawa iho e waru rau topu nga mea i mate, he nui rawa te tangata o taua iwi, a ka mau a Rere-waka, te rangatira o taua iwi i a te Rau-paraha, ka whakaorangia, a ka kawea mai ki Kapiti whakamarie ai. Tapa iho tenei parekura, me tenei Pa horo “ko Te-niho-manga.”

Ka mate nei a Kai-koura, a O-mihi i a te Rau-paraha, ka tohea e Te-pehi kia haere ki Kai-apohia, ki te Wai-pounamu, ka ki atu a te Rau-paraha “Kana, me hoki tatou, ka mate ano tenei iwi, me hoki tatou ki Kapiti.” Hei aha ma Te-pehi, ma te tama a Toitoi, tohe tonu, a ka whakaaetia atu e te Rau-paraha. Ko te haerenga ma uta ki Kai-apohia e rima te kau topu nga tangata, ko nga rangatira anake, ko te nuinga i waiho iho i O-mihi hei tiaki i nga waka, i nga taurekareka. No te tacnga ki Kai-apohia ki te Pa, ka ki atu ano a te Rau-paraha ki a Te-pehi, “Kia tupato te haere ki roto ki te Pa, kei mate koutou, he aitua toku he moe kino taku i te po nei.” Hei aha ma te tangata kua riro ke te wairua i te mate. Haere ana a Te-pehi ma ki roto ki te Pa, a no te tapokoranga atu ki roto ki te Pa, ka rongo rapea ki te pai o te korero, ki te rekareka o nga mahi a Tama-i-hara-nui a tona rangatira, na reira i wareware noa iho ai te ngakau tupato a Te-pehi ratou ko ana hoa rangatira. No te ata po ka patua a Te-pehi ma, takoto iho e rua te kau, rangatira kau, kahore he tutua, koia anake ko te rangatira o

Nga-ti-toa. Ko etahi i rere mai i roto i te Pa, he mea tupeke ake i runga i nga taiepa o te Pa, e rua te kau *putu* te teitei o te taiepa; ko nga kuwaha putanga ki waho, kua tutakina rawatia. I keria ki raro ki te whenua nga kuwaha putanga ki waho, I te ra ano i tapoko atu ai a Te-peli ma. E rua tekau hoki i ora mai, a e rima rau topu o Nga-i-tahu i roto i te Pa i Kai-apohia.

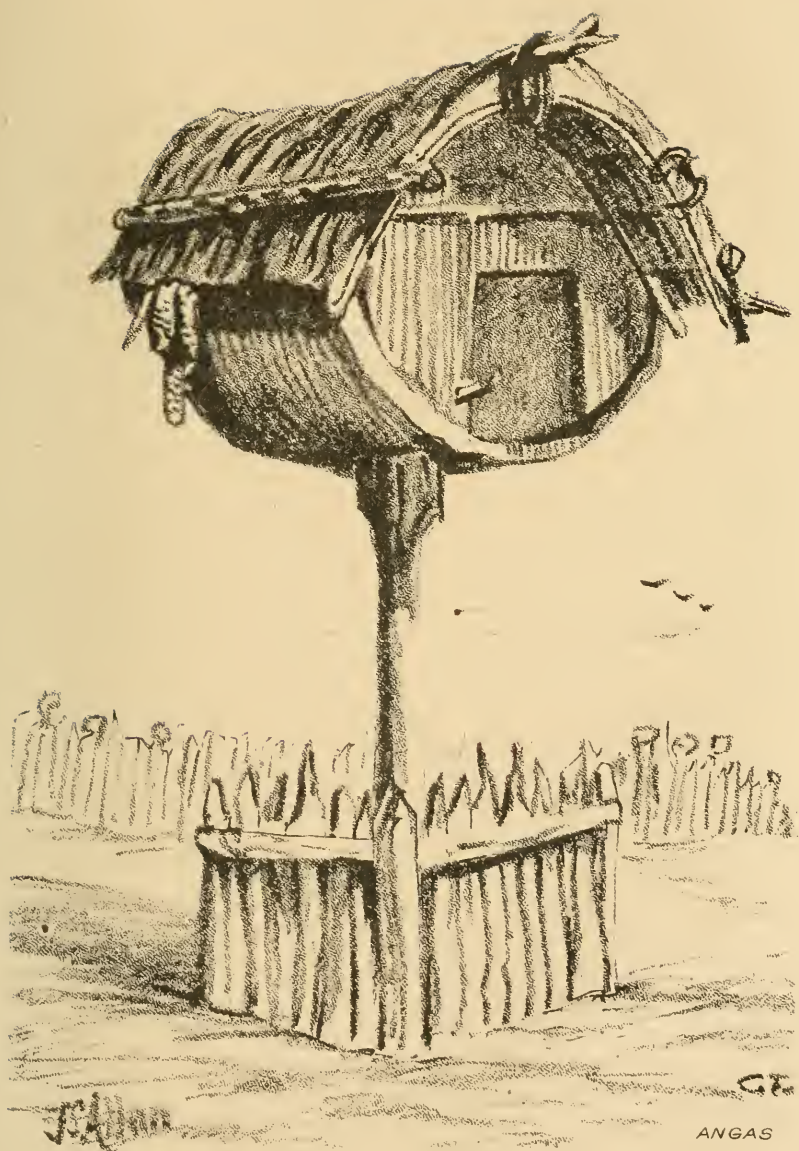
Hoki mai ana a te Rau-paraha, ka tae mai ki te nuinga i waihotia ilho ra i O-mihi, a ka hoki mai aia ki Kapiti, ko te tau tenei o te Rau-paraha ki Kai-koura ki "Te-niho-manga" ko te tau hoki i kohurutia ai a Te-peli ma, i Kai-apohia i te tau 1823.

Roa kau iho a te Rau-paraha e noho ana i Kapiti ka tae atu te heke a Rere-tawhangawhanga ka noho taua heke i Wai-kanae, ko te tau i tae mai ai ko 1824. Ka noho a te Rau-paraha i Kapiti, me te ngau kino tonu te mamac o te ngakau aroha ki a Te-peli ma i kohurutia ra e Nga-i-tahu, ka noho ka whakaaro a te Rau-paraha, "Me aha ra e ca ai te mate a Te-peli ma, e kore e ca ki te parekura, ki te Pa horo, crangi me kohuru ano ka ea ai." I aia e whakaaro ana i enei whakaaro, ka puta rawa mai ano tetahi kaupuke i te rae o Taheke, kua karangatia e nga tangata "He kaupuke, he kaupuke." Heoi ano kua whakaaro rawa a te Rau-paraha "Akua nei, kua mana rawa ano aku whakaaro e awhitu nei, kai (kei) te kaupuke nei, hai (hei) kawe i au ki a Nga-i-tahu ki te tiki i a Tama-i-hara-nui."

Kua karanga rawa a te Rau-paraha kia toia tana waka kia haere aia ki runga ki taua kaupuke, kua rewa te waka, kua hoe rawa, kua tae atu ki te kaupuke, kua korero atu ki te rangatira "E kore ranei koe e pai ki to kaupuke hei uta i au ki Whanga-roa, ki te tiki atu i a Tama-i-hara-nui, maku koe e utu ki te muka, ka tomo to kaupuke i au, he nui aku iwi ki te haro muka mau;" ka whakaae mai taua rangatira a Kapene Tuari, kua ora te ngakau o te Rau-paraha, ka rere atu taua kaupuke ki Whanga-roa i tera motu, ki te tiki atu i a Tama-i-hara-nui, kotahi rau nga tangata hoa haere a te Rau-paraha, i eke atu i runga

i taua kaipuke, ki Whanga-roa, ka riro mai a Tama-i-hara-nui, me te wahine me te kotiro. Mohio ana taua kaumatua ko Tama-i-hara-nui me pewe (pera) te nukarantanga ki te *pu* ki te *paura*, me te kaka ora e rere mai ana ki runga ki te kaipuke. Na te Rau-paraha i ako atu ki te rangatira o taua kaipuke, he kai whakamaori ano taua, he tai tamariki nei. No te maunga o Tama-i-hara-nui, ka tahi ano te rau kotahi nei ka puta ki runga i te kaipuke, ki nga papa o runga, te nohoanga iho ra ano o nga ra e toru, e wha ranei, kua ahiahi hoki kua tukuna nga poti, hei hoehoe i te kotahi rau ra ki uta, ka tahi ano ka patua te tangata whenua o uta, a takoto rawa iho o Nga-i-tahu ki tenei i Aka-roa nei, kotahi rau, he pa horo, i tomokia i te po, heoi ano patua iho utaina mai ki runga ki te kaipuke, rere tonu mai taua kaipuke nei ki Kapiti. No waho i te moana ka taronatia e Tama-i-hara-nui taua kotiro, maka atu ki te wai, kihai i kitea e nga pakeha kai tiaki o Tama-i-hara-nui. No te tunga ki Kapiti o taua kaipuke ka karangatia mai “Ko Tama-i-hara-nui tenei, e ai na hoki a Nga-i-tahu, ko te wai kau e tere.” Na ka tahi ano ka koa, kaore i tokomaha rawa nga tangata kai tiaki i Kapiti, kei uta katoa te tangata kei Wai-kanae, kei O-taki, kei te haro muka, hei utanga mo taua kaipuke, a i reira katoa nga pouaru (pouwaru) wahine a Te-pehi ma, i O-taki i Wai-tohu e haro muka ana.

Ko Tama-i-hara-nui, i utaina atu ki runga ki te waka e te Rau-paraha, a kawea atu ana ki O-taki kia kite aua pouwaru, kei a ratou te whakaaro kia ora, a kia mate a Tama-i-hara-nui, no te taenga atu ki O-taki ka ki mai a Tama-i-hara-nui ki a te Rau-paraha “Kia whakaorangia aia” ka ki atu a te Rau-paraha “Mehemea he mate noku ake e tika ana, ka ora koe i au, ko tenei he mate no Ngati-toa, e kore e taea e au.” No te kawenga atu ki Wai-tohu, he kainga kei O-taki kia kite nga pouwaru, a Tiaia te pouwaru a Te-pehi, ka tahi ka patua, ka whakairihia ki runga ki te rakau tarewa ai, ka mate, kihai a te Rau-paraha i kite i te matenga.



Pataka (food store).



Ka tahi ka utaina tana kaupuke ki te muka, ka tomo, rere koa atu ana ki tona kainga i rere mai ai, ko te tau tenei 1825 i tikina atu ai a Tama-i-hara-nui ki Whangaroa i runga i te kaupuke.

Ka noho a te Rau-paraha i Kapiti, kei aia anake te mana nui o tenei pito, me nga tangata katoa, ko Turakina, ko Whanga-ehu, ko Rangi-tikei, ko Manawa-tu, haere katoa mai ki konei ki Horo-whenua, ki O-taki, Wai-kanac, Pori-rua, Whanga-nui-a-tara, Wai-rarapa atu ana ko enei whenua i aia ake te mana.

No te taenga mai o Rere-tawhangawhanga ki Kapiti nei, ka tukua atu ko Wai-kanac ki aia, a ko Te-whangamui-a-tara (Poneke) i tukua atu ki a Po-mare, kia Nga-ti-mutunga, i moe hoki a Po-mare i te tamahine a te Rau-paraha i a Tawiti na reira i tukua atu ai a Poneke, a Wai-rarapa ki a Po-mare.

No te tau 1828 ka tae mai te teretere a Te-ahu-karamu, ko te ingoa o taua teretere nei "Ko te kariri tahi." Ko te tikanga o tenei ingoa o "Te kariri tahi" mehemea ka purua te paura ki te waha o te pu, ka tika tonu iho ki te puta-kuihi, ki te ngutu-parera, no te mea i houa te puta-kuihi kia mui, na reira i rere tonu ai nga paura, peratia ai e te maori tenei ritenga mo te whawhai tu tata tonu, kia tere ai te pupuhi atu ki te hoa riri.

Ko te haere mai a Te-ahu-karamu, he korero mai ki a te Rau-paraha, "Kia whakaaetia atu a Nga-ti-rau-kawa, kia haere mai" ka mea ano aia "Hua noa i kawē tikanga ai, i kore ai e rongo mai ki te reo i to taenga ake ra ki Maunga-tautari, ki O-pepe, e ki ana 'E toa, e riro mai a Here-taunga i au i a Nga-ti-rau-kawa.' Ko tenei e te Rau-paraha, he rawa au a Nga-ti-rau-kawa, tika rawa koe, hua noa i kape ai i to reo e tika hoki ahau a Nga-ti-rau-kawa; tona tukunga iho he mate, ko tenei ki te tae mai ahau a Nga-ti-rau-kawa ki to taha ki Kapiti ka rongo tonu au ki a koe." Ka mutu te korero a Te-ahu-karamu, ka whakaaetia atu e te Rau-paraha ki a ia kia haere mai a Nga-ti-raukawa. Ka hoki a Te-ahu-karamu, ka tae ki Maunga-tautari, a ka heke mai a Nga-ti-rau-kawa, ka tae

mai ki Kapiti a Te-ahu-karamu, a Te-whata-nui, me te tini o te rangatira, me Paora-poho-tiraha, ka tohutohuria atu e te Rau-paraha nga whenua hei nohoanga ma ratou, hei mahinga kai, hei tukunga tuna, hei aberetanga manu, ka mea atu a te Rau-paraha “Ko euei whenua ka tukua atu nei e au ki a koutou ki nga rangatira o Nga-ti-rau-kawa, hei a tatou tahi te tikanga ko au ano hei runga ake i a koutou, ka whakaac katoa mai ratou ka mea.” “E tika ana, e Raha kei a koe.”

Ko nga ingoa o ana kainga i tukua atu nei ko Tura-kina, Whanga-ehu, Rangi-tikei, Manawa-tu, Horo-whenua, O-hau, Wai-kawa, O-taki, Kuku-tau-aki. Heoi ano kua nui rawa nga iwi a te Rau-paraha, kua noho rawa a Nga-ti-rau-kawa, a Tu-hou-rangi ki ana kainga.

Ka noho a te Rau-paraha, i Kuku-tauaki i O-taki, hei kainga mona, hei huihuinga mai mo Nga-ti-rau-kawa i nga takiwa e puta mai ai nga whawhai a nga iwi kia Nga-ti-rau-kawa.

Ko te tau tenci 1829 o te heketanga mai o Nga-ti-rau-kawa i a Te-heke-mai-raro. Heoi ka noho ki te mahi kai; kua hinga mai hoki tera pito o Nga-ti-rau-kawa i a Whanga-nui i heke atu ki reira a Te-rua-maioro, kihai i rere a Nga-ti-rau-kawa i a Whanga-nui, mate katoa ko etahi rangatira o Nga-ti-rau-kawa i whakaorangia, he mea ki atu e te Rau-paraha ki a Te-rangi-whakarurua kia wakaorangia a Te-puke-raua ko Te-ao tona teina. Heoi ano nga mea i ora, i tukua mai hoki kia haere inai ki a te Rau-paraha ki Kapiti. No te roanga e noho ana a Nga-ti-rau-kawa i Kapiti i O-taki, ka huihui mai a Nga-ti-rau-kawa ki O-taki; i reira a te Rau-paraha, ki te korero mai ki a te Rau-paraha kia whakaac aia kia haere atu ki Whanga-nui tetahi ope hei takitaki i te mate o Te-rua-maioro, o tera Nga-ti-rau-kawa i mate ra ki Whanga-nui, mo te roanga o te tohe o nga rangatira o Nga-ti-rau-kawa, ka tahi ka whakaac a te Rau-paraha, a ka rewa te ope a te Rau-paraha, ko Nga-ti-awa hoki i uru ki taua taua ope, ka haere te taua nei ka tae ki Whanga-nui ki Putiki-whara-nui, ko te Pa tera a Whanga-nui, a kotahi

mano topu o te ope o taua Pa, he aha hoki ki aia ki a Whanga-nui, ta te iwi nui hanga te tangata. Ka tauria tana Pa, a no te rua o nga marama ka horo taua Pa, a ka mate a Whanga-nui, a ka horo te munga ki Tuhua, a kahore hoki i mau a Tu-roa i ora katoa ratou ko Horingi-te-anaua ma na te maia o ratou ki te oma i orā ai. Heoi ano ka ea te mate o Nga-ti-rau-kawa, ko te tau tenei i oro ai a Putiki-whara-nui ko te tau 1831, a kaore hoki i ea te mate o taua Pa ra i muri nei, ka hoki mai a te Rau-paraha ki te kainga ki O-taki nei, ki Kapiti, kahore kau he tangata o Rangitikei o Turakina, o Whanga-ehu, i aua ra: ko Nga-ti-toa kia te Rau-paraha, ka noho i Kapiti, i Pori-rua, i Man; aa ko etahi i haere ki tera motu ki Wairau, ki te Hoiere, ki Rangitoto, ki Tai-tapu, ki Whakatu, ki Motu-eka; kua mate katoa ra hoki nga tangata o reira ia te Rau-paraha. Heoi kua wehewehe haere Nga-ti-toa ki tera motu; ko Nga-ti-awa kia Rere-tawhangawhanga ka noho i Wai-kanae, ko Nga-ti-mutunga ka noho i te Whanga-nui-a-tara (Ponake) ko Nga-ti-tama i Kapiti, no te tauritanga mai ki te whakahihi ki a te Rau-paraha, ka whawhai a ka mate te rangatira o Nga-ti-tama, a Pehi-taka, i turia ki te parekura i Kapiti, a ka oma aua hapu, noho rawa atu i O-ha-riru a ka noho tonu a Nga-ti-rau-kawa, me te Rau-paraha i O-taki, a ka wahia te tahi taha o Nga-ti-rau-kawa ki Wai-kawa, ki O-hau, ki Horo-whenua, ki Manawa-tu, ki O-roua, ki Rangitikei.



UPOKO IV.

E taka pitonga e pupuhi
He homai aroha, a tangi
Atu au i konei, kei wa
Mamao ana. Rere mai
Hea te ao i taku wakaaeanga.
Tu matohi ana ki Tau-piri
Ki te wa tu tata, e au
Ka taka kino ki taku makau tupu,
Me aha i te aroha kai puku,
E taea te aha iho
He hikihihi atu nga
Nohoanga te menenga
I kapakapa, hei korero tu
Ma Taepa i roto Wai-kato
Kei raro rawa taku tau
Tenei ra to kononohi whakaurua
Mai te awatoa
Ka huri te wai-kamo.

He tangi pouwaru mo tana tane i mate.

TE OPE TAUA A TE RAU-PARAHA KI TE-WAI- POUNAMU.

(NGA-TI-TOA.)

NA te tau 1832, ka rewa te ope a te Rau-paraha ki tera motu ki Kai-apohia, e ono rau topu taua ope, ko Nga-ti-awa, ko Nga-ti-rau-kawa, ko Nga-ti-tama-te-rā, ko Taraia raua ko Te-rohu tama a Tu-te-rangi-anini ka whakawhiti atu ki tera motu, a ka huihui mai ano a Nga-ti-toa i Tai-tapu, i Rangī-toto, i te Hoiere, ka huihui mai ki tenei e noho atu nei i Wai-rau, ka tae atu te ope a te Rau-paraha ki reira, ka huihui ki reira ka hōe haere i te taha tika, a ka tae ki Kai-koura, ka tauria te pa o nga toenga iho o tera patunga i a Te-niho-manga, ka horo te Pa ka patua etahi, ka whakaorangia etahi hei taurekareka, a ka pai te

rangi ka hoe ano te taua nei a ka tac ki Kai-apohia, a ka whakapaea te Pa o reira, a kahore a Nga-i-tahu i puta mai i tana Pa ki te whawhai, e rangi kei roto tonu o te pa pupuhi mai ai i nga parepare awa kerī, e rua te kau putu te hohonu o aua awa kerī, kaore te hoha o te taua, ara e te ope, me te whakatakariri noa iho, i te noho tonu mai o Nga-i-tahu i roto i tana pa; e rima mano i whakapaea ai taua pa, a kihai i horo, kihai i aha, te take i kore ai e horo, he nui no nga kai o te Pa, nga kauru ti, he mea tao ki te umu, ko nga pakiaka o te ti ka kerī ka horahora ki te ra, ka maroke ka tao ki te umu, he kai pai rawa taua kai, me te *huka* nei te reka, a he nui hoki no te tuna he mea tao a he mea whakamaroke, a he kao pohata (puha, puka) hoki etahi, he mea tao ki te umu, ka whakairi ai ki te ra, kia maroke; koia nei te take i kore ai e hohoro te taka o taua Pa, he ora i te kai, kua mahia atu i nga tau, i noho atu nei a te Rau-paraha i Kapiti, kua mohio noa ake hoki taua iwi ka hoki atu ano a te Rau-paraha ki reira; mehemea he taewa nga kai kua horo noa atu. Te tahi hoki, he kotahi no te ngutu riringa atu, he roto moana te tahi pito, me te tahi taha, me te tahi taha, kotahi tonu te wahi tua whenua, ko te ngutu anake o te pa, na reira i kore ai e hohoro te taea, ka tahi te whakaaro a te Rau-paraha, me kerī atu he awa kerī, a kia toru aua awa kerī, ka whakanukenuke ai, ko nga waha pu awakeri a te Pa i whakaputaina mai ki waho o te pa he mea kerī ki raro i te whenua, hanga ai he whare ki runga, tanumia iho ki te oncone, kei reira te puhanga mai o nga pu, ka tahi ka keria aua awa kerī, he roa noa atu aua awa kerī, kotahi ta Nga-ti-toa, kotahi ta Nga-ti-ran-kawa, kotahi ta Nga-ti-awa, ka keria aua awa kerī, a ka tata atu ki te taha o nga waha pu o te Pa ka whakamutu te kerī, ka haere te taua ki te mahi manuka ki te mahi rarauhe, e rua ano wiki e mahi ana, kua pae, kua whakawhia mai ki te taha o te taiepa o te Pa, kotahi rau iari te mataratanga mai o aua wahapu i te taha o te taiepa o te pa ki waho, piri tonu atu aua manuka ki te taha tonu o aua wahapu, he mea ruke atu na te taua: no te mutunga o te mahi a te ope, ka

teitei ra hoki te mahi ra a te manuka, a ka tatari te taua ki te hau ki te tonga, e anga ana hoki koa te ngutu o te Pa ki te tonga a e rua wiki i tatari ai, ka ore hoki i pa mai he tonga, he karakia tonu te hanga a nga Tohunga o Nga-i-tahu kia kua te hau tonga e puta mai, a e karakia ana hoki nga Tohunga a te Rau-paraha kia hohoro te puta mai o te hau tonga, kia wawe te tahuna atu te Pa kia wera atu, no te tahi rangi ka marino noa iho te hau ka mahaki, a i te ata tu ka tahi nga tangata o te pa ka whakaaro me tahu atu nga manuka kia wawe te pau i te aiotanga, e kore hoki e hinga te mura o te ahi i te aio, ka tu tonu ki runga te mura o te ahi, ka tahi ka tahuna mai te ahi i roto i nga wahapu puhanga mai, ka kitea atu te mura o te ahi ka puta ki runga, ka karanga atu a te Rau-paraha, “Ko wai tera e te whanau? Whitiki whakarewaia ki te kawē i nga manuka, ki te taha o te taiepa, kei pan noa iho a e kore e wera te taiepa i nga manuka,” koia, ka tahi nga tini toa a te Rau-paraha ka haere ki te kawē i nga manuka ki te taha o te taiepa a e puhia mai ana e tera i roto i nga pare-whare, i nga rua wahapu, me te pata ua nei te kai nei a te mata e maringi mai ana, hei ahātanga ma te taua, te tomokia tonutia ai, e hingatanga ana tera te tangata o te taha kia te Rau-paraha i te kainga a te pu a Nga-i-tahu, me aha hoki kahore he piripiringa, e haere noa atu ana, me he mea nei he riri pakeha kaore e hūhūna kua tata rawa nga toa ki nga wahapu, kua purua nga puta puhanga mai ki te manuka kua kapi, kua tika rawa atu te hau, kua hinga te mura o te ahi ki te taiepa, kua kaa nga wawa i te ahi, me te whiu tonu atu e te taua te manuka, kua horapa rawa te ka o te ahi ki te taiepa, kua ugaro te pa i te paoa kua koa rawa te taua, a kua umeretia, a kua whakahuatia te ngeri a te Rau-paraha, kua kitea atu kua ka katoa te taiepa. Ko te ngeri tenei :—

Awhea to ure ka riri?
 Awhea to ure ka tora?
 Tukua te ihu ki te tamaiti.
 Me pewhea; ka kite koe
 I nga tai whakamanamana.
 Te toa haere ana,
 Ka riro he Rongo-mai-whiti.

Koia ano me te whatitiri e papa ana i te rangi, ngaueue ana te whenua i te ru o te waha o te tangata, ka koa ra hoki. Heoi ano kua ngaro te taua ki roto ki te Pa, kua tangi te patu, kua horo tera, kua kau haere i te roto, me te parera e pango (mangu) ana i roto i te wai (roto), kapi katoa te roto a Taru-tu, e ono rau ki roto i Kai-apohia, e ono iho ki te mate, ma te wahine, ma te tamariki ka nui ake.

Ka mate nei a Kai-apohia, ara ka horo : ka rewa atu te ope ki Te-whanga-raupo, a ka horo hoki tera pa a Ri-papa, ka mate nga tangata, ka rewa ano te ope, ka tac atu ki Whanga-roa ka tauria tera pa a O-nawe ka horo ano e toru rau ki tana pa, kihai i rere te tahi kihai i alia, haere tonu te ope nei ki tua mai o Te-wai-o-te-mate patu ai, ka mate nga tangata o reira, ka hoki mai te ope ki Kapiti ka utaina mai nga herehere ki Kapiti whakamarie ai. No te taenga mai o te ope ki Wairau ka noho iho etahi o Nga-ti-toa i reira, a ko etahi o ratou i haere tonu atu ki Te-hoiere, ki Rangi-toto, ki te Tai-tapu, ko te Rau-paraha ka hoki mai ki Kapiti, ratou ko Nga-ti-rau-kawa ko Nga-ti-awa.

Ka tac ki *Mei* i te Makariri, ka u mai nga kaipuke patu tohoro ki Te-whanga-nui i Wai-an i tera motu, ka hoe atu a te Rau-paraha i runga i tana waka ki Te-whanga-nui, ka kite i nga rangatira kaipuke patu tohoro, he nui rawa nga kaipuke me ka tu mai ki taua kainga, he kotahi rau nga kaipuke i te turanga mai. No *Ingarangi* etahi. No te *Wiwi* etahi. No *Puruhia* etahi. No *Tenemaku* etahi. No *Peina* etahi, no nga iwi katoa o te ao, a no *Merika*, ka tu i reira ki te patu tohoro, ka tac ki te mara e ngaro ai, e mutu ai te tere o te tohoro, ka rere katoa nga kaipuke ki waho ki te moana ko nga kaipuke kua kii i te hinu, ka rere tonu atu ki ona kainga i *Ingarangi* ki whea noa atu, kia riro katoa hoki nga kaipuke, ka hoki mai hoki a te Rau-paraha ki enei iwi ona i Kapiti nei, he tiro tiro haere tonu tana mahi i ona iwi i nga hapu o Nga-ti-toa i tera motu me nga iwi e noho nei i Kapiti. He takiwa ano ka haere ki Te-tai-tapu, ko ta te maori taonga nui e

mahi ai, he muka hei hoko *paura*, me te pu, ki nga pakeha e hoko muka ana. He pakeha ano i Wai-kanae e hoko ana, i noho ai ki reira, he iwi nui rawa a Nga-ti-awa hei mahi muka mana, a no te kitenga i te kino o nga mahi a Nga-ti-awa, ko te kino ra tenei, mehemeca ka hokona mai nga muka ki te pakeha, ka whaohina ki roto ki te whare e te pakeha, a hei te po, i te waenga-nui po ka tikina mai e Nga-ti-awa, ka keria a raro o te whare i takoto ai nga muka ka riro atu ano i nga tangata maori, a ka kawea mai ano ana muka ka hokona ano ki taua pakeha; nawai ra, a ka kitea e taua pakeha a pouri ana aia, a whakarereana ana a Wai-kanae eia, a haere ana aia ki Kapiti noho ai, a ki te korero ano hoki ki a te Rau-paraha, a me haere mai aia ki te aroaro o te Rau-paraha noho ai, hei tiaki i aia, a whakaae ana a te Rau-paraha, a ka haere mai taua pakeha ki te hanga whare mana i Kapiti, i O-taki, hei takotoranga muka mana. Ko te pakeha tua tahi tenei i haere mai i Poihakena ki te hoko muka, ko Te Kawea tona ingoa. He iwi patu pakeha tonu a Nga-ti-awa i era takiwa, patu ai ki Wai-kanae e tahi, ki Komanga-rau-tawhiri te tahi, ko Kapene Tere, na Te-Rangi-hae-ata i takitaki te mate, a i ora a Miti-kakan, te tahi o nga rangatira o Nga-ti-awa te tangata nana i patu, na raua ko taua hoa, ko te hoa i mau i a Te-rangi-hae-ata, a i patua taua hoa ki Mana. I tae mai ano te tahi *pereki Manuwao* kia kite i a Te-rangi-hae-ata i Mana, a i whakapai te rangatira o taua Manuwao, mo te patunga a Te-rangi-hae-ata i te hoa a Miti-kakan, ka ore rawa he rangatira o Mana nei o te tangata maori hei rite mo te Rau-paraha, o te motu nei te whakaaro nui, nui noa atu nga whenua i tenei motu, a i tera motu i riro rawa i tona mohiotanga me te kaha hoki i tona mohiotanga ki te whakahaere mo nga whawhai maori, a raru ana nga iwi katoa o tenei pito o tera motu ki Te-wai-pounamu i aia.

No te taenga mai o Te-whakapono i te tau 1839, na maua ko Matene-te-whiwhi i tiki ki Toke-rau te tahi *Minita* kukume mai ai, ki tenei pito o te motu nei, hei whakamutu i nga hiahia whawhai a te Rau-paraha. Mei kore

Te-whakapono, kua tae noa atu a te Rau-paraha ki tera pito o Te-wai-pounamu, ki Raki-ura, ki Raro-tonga, a e ngaro katoa nga iwi o aua wahi i aia.

TE WHAWHAI I WAI-RAU. (NGA-TI-TOA.)

Kati cnei korero mo nga haerenga, a mo nga whawhai a te Rau-paraha ki tenei pito, me timata ki te korero o te porangitanga o nga pakeha o nga tangata-maori i Wai-rau o te matenga o Wairaweke [Wakefield].

Te tikanga o tenei whawhai ki Wai-rau i te matenga o etahi rangatira pakeha i te tau 1843, he raruraru, he maminga na te tahi rangatira kaipuke patu wera; ko Kapene Piringatapu nana i maminga a te Rau-paraha ki te pu-nui i homai hei hoko mo Wai-rau, tuhituhia ana nga pukapuka e taua pakeha ki te reo pakeha, e mea ana nga kupu o taua pukapuka kua riro rawa i taua pakeha te whenua i Wai-rau. Kaore a te Rau-paraha ma i mohio ki nga korero a taua pukapuka, tuhia kantia o ratou ingoa ki taua pukapuka. Ko te tahi kupu a taua pakeha o Piringatapu kia te Rau-paraha, "Mehemea ka kite a te Rau-paraha ma i te tahi rangatira kaipuke *manu-wao*, me hoatu taua pukapuka kia kite aia, kia mohiotia ai a te Rau-paraha ma, he rangatira ratou a te Rau-paraha ma." Whakaaro ana a te Rau-paraha, "Koia ano he tika tonu nga pukapuka me nga korero a taua pakeha." No te taenga mai a te Rau-paraha ki Kapiti nei i tana hokinga mai i tera motu i te wahi e tata ana ki Wai-rau; ka hoatu aua pukapuka ki taua pakeha hoko muka, ki a Te Hawea, ka korerotia e taua pakeha, ka mea atu a Te Hawea ki a te Rau-paraha, "Kua riro katoa to whenua i Wai-rau i te pakeha i a Kapene Piringatapu i utua ki te pu-nui, ki a koutou." Ka pouri a te Rau-paraha, a wawahia ana aua pukapuka, a takuna ana ki te ahi e nga rangatira katoa o Nga-ti-toa i noho i Kapiti me nga rangatira i noho ki tera motu, a no te taenga mai o Wairaweke [Wakefield] ki tera motu ka noho nei i Whakatu [Nelson] a i Poneke, a ka haere ki Wai-rau, whakaurite ruri whenua ai, kaore nei a te Rau-paraha i whakaae,

kaore ano hoki i utua, ko te nukarautanga ra ano e Kapene Piringatapu. Ko te whakaaro a te Rau-paraha mo te tikanga tango a Wairaweke i Wai-rau, me ata korero marire e raua ko Wairaweke, hei reira ka ata hurihuri marire ai, ka ata tuku atu ai i tana whenua i Wai-rau; no te hohorotanga o te riri o Wairaweke ma ki a te Rau-paraha ka tahi ka raruraru. Ka he hoki, ka nui nga korero a te Rau-paraha ki au mo enei tikanga kaore aia i pai kia mate tona iwi te pakeha, ka nui rawa tona aroha ki a Wairaweke ma; na te porangi o nga whakaaro o tana iramutu o te Rangi-hae-ata na reira i whakapohehe nga mahi a kihai a te Rangi-hae-ata i whakaaro ki nga kupu a te Rau-paraha, kia ora a Wairaweke ma, pouri noa iho a te Rau-paraha ki tona iramutu mo te mate-nga o Wairaweke ma, ka tahi ka tu a te Rau-paraha ki te whai korero, ki a te Rangi-hae-ata, kia Ngati-toa katoa, ko ana kupu enei, "Whakarongo mai e te Rangi-hae-ata, ka mahue koe i au, kua takahia aku tikanga e koe, ka mate ano nga pakeha i mate, ko nga mea i ora, ka whakaora, kua e patua." Ka ki mai a te Rangi-hae-ata, "Me aha i to tamahine kua mate nei?" Ka ki atu a te Rau-paraha, "Hei aha tena tamahine te mate noa atu ai: ko tenei e tama, ka tahuri au ki te whakapono ki Te Atua nui, nana nei au i whakaora i te ringa o te pakeha." Heoi ano ko tona tahuritanga tenei ki te whakapono. I te ngaro ke au i taua wa i whawhai nei i Wai-rau. I haere ke au ki te whakaako haere i nga iwi o Nga-i-tahu a tae noa atu ki Raki-ura. Kotahi taku tau ki reira, ko au te tuatahi o nga tangata ki reira whakaako ai, na reira taku matua te tae ai ki reira whawhai ai.

No te tahi whakararururutanga a te Rangi-hae-ata i nga pakeha i Here-taunga i Poneke [Hutt] ka pouri hoki a te Rau-paraha ki te kuare a te Rangi-hae-ata, ki te pupuri kau i te kaiunga a te Pakeha, kua utua mai nei ki a te Rau-paraha a ki aia hoki ki a te Rangi-hae-ata nga utu e rua rau pauna moni. Ka nui te tohe a te Rau-paraha kia te Rangi-hae-ata kia whakamutua tana mahi whakararu-

raru i taua kainga, a kihai a te Rangi-hae-ata i whakarongo.

No te hopukanga a Kawana Kerei i a te Rau-parahā i Pori-rua, kihai nei i whai tikanga nga take i mau ai, he pukapuka whakapaeteka na te tahi tangata i tuhituhi te ingoa o te Rau-parahā ki roto, tukua atu ana ki Whanganui ki nga rangatira o Te-patu-tokotoko ki te korero na Te-mamaku raua ko te Rangi-hae-ata i tuhituhi pokanoa te ingoa o te Rau-parahā ki taua reta kia mana ai, e ai ki ta te korero. I te kura ke au a te Pihopa Here-wini i Akarana, maua ko taku hoa ko Ruta, kaore au i kite i te maunga o taku matua. No taku hokinga mai i Akarana ka tae mai au ki Poneke, ka tahi ahau ka haere ki runga ki te kaupuke Manu-wao i noho ai taku matua, ko Karaipi taua manu-wao, no taku taenga atu ki taua kaupuke, ka kite au i taku matua ka tangi maua, ka mutu te tangi ka korero mai taku matua ki au ka mea, "E tama haere ki o iwi kia pai te noho, utua au ki te pai, kua e utua au ki te kino, e rangi ko te pai anake, ko te aroha ki te Pakeha, kahore he take, i hōpukia noatia ai ahau e Kawana Kerei, kahore aku kohuru i te pakeha, e rangi he korero teka na te tangata. Hei aha ma wai, e rangi mehemea he parekura taku rironga kua pai, tena he tahae kua rite tonu au ki te Apotoru o te Karaiti kia Paora, ko taua mahi he kawē i te kupu, a te Karaiti ki nga taniwi, heoi maka ana ki te whareherehere, no te putanga mai o te Anahera i te po ka waiata aia ka hari hoki tuwhera noa nga tatau o te whareherehere puta atu ana aia ki waho, ko tenei e tama ko taku rite tena e noho nei au i te whare herehere i runga i te kaupuke. Heoi e koa ana tenei te ngakan e waiata ana i runga i te hari ki te Atua. E Tama kaore kau aku pouri, haere ki uta kia mau ki te pai atawhaitia te pakeha, kua e whakarongo ki nga tikanga a te Rangi-hae-ata pēhia rawatia ana tikanga." Hoki mai ana maua tehi ko Matene-te-whiwhi ki uta, a ka tae maua ki Pori-rua ka kite maua i Nga-ti-toa a i a Rawiri-puaha, ka korerotia e mana nga kupu mai a te Rau-parahā ki a maua, mo te pai, mo te ata noho: tae mai maua ki O-taki ko taua kupu ano

ko te noho pai, a no taua takiwa ka tahi ka whakahaua e maua taua taone i O-taki kia mahia kia nohoia, ko te nohoanga tenei o tana taone o Harawira [Hadfield] ko te unga tenei o nga tikanga o te noho pai o Nga-ti-rau-kawa, o Nga-ti-toa. No taua takiwa ano ka puta mai te ope o Nga-ti-rau-kawa ki tera i Manawa-tu kia Nga-ti-whakaterere, ko te hapu tenei e whakahoa ana ki a te Rangi-hae-ata, e rua ran o taua iwi haere mai ai, no te taenga mai ki O-taki ka huihui maua ki reira, na te Rangi-hae-ata hoki i tuku mai taua ope ki te patai mai i o maua whakaaro ko Matene-te-whiwhi mo te Rau-paraha, e noho taurekareka mai ra i te kaupuke, kia rapua he utu, kia haere ki te patu i Poneke i nga Pakeha; ka korerotia e au nga kupu mai a te Rau-paraha kia maua, i to maua taenga atu ra ki aia kia kite i nga tamariki, ka mutu taku korero ki tana huihui tangata, kia whakamutua tana tikanga porangi, a kia kua rawa e whakarongo atu ki nga tikanga a te Rangi-hae-ata, e rangi me noho pai noa iho, me whakamutu rawa tana tikanga kino. Hcoi ano, ko te whakaaetanga mai ki aku tikanga a tana huibuinga tangata, ka whakaaetia rawatia ta maua kupu ko Matene-te-whiwhi, kia mahia rawatia tana taone i O-taki hei ingoa mo Nga-ti-rau-kawa. No te taenga mai o te Rau-paraha i te whakahokinga mai a Kawana Kerei ki O-taki i te tau 1846, ka tahi ka whakahaua e taua koroheke e te Rau-paraha kia Nga-ti-rau-kawa kia whakaarahia te whare karakia nui ki te Taone Harawira i O-taki, mei kore hoki a te Rau-paraha e hoki mai, e kore taua whare e tu, ka nui hoki tana hiahia ki te whakapono ki te Atua nui nana i hanga te rangi me te whenua, karakia tonu tana mahi a mate noa aia i O-taki i te tau 1849, ia Noema 27.

Tupu ake ko au ko tana uri, ko aku whakaaro o taku tamarikitanga tae noa mai ki tenei ra ko te aroha anake ki te whakapono ki te Atua me te maunga rongo ki te pakeha, ki te tangata maori hoki, kia huihia kia kotahi tonu te iwi ki tenei motu me te ture kia kotahi.

E hoa ma kei pohehe koutou, i te oranga o a matou kaumatua, he iwi pewhea ranei a Nga-ti-toa? maku e ki

atu kia koutou, ko te iwi whai rangatirataunga tena o matou o matou tupuna o nga tangata maori, he iwi pai a Nga-ti-toa na te Rau-paraha i atawhai nga pakeha, i mua iho, i mua iho, katahi nei ano te whawhai i pohehetia e te Rau-paraha ko Wai-rau. E korero ana hoki a te Rau-paraha na te Atua aia i ora ai, te take i mohio ai aia, ko te mea ka ore (kahore) aia i tu i te mata a nga pu a nga Pakeha i ta ratou whawhaitanga i Wai-rau kaore hoki aia i huna i aia.

E he ana nga kupu a Te-kooti whakawa whenua i ki, "I patipati a te Rau-paraha i nga tangata kia pai ai ki aia hei hoa mona kia ora ai nga iwi o konei." He rawa taua kupu, kaore rawa he iwi i kaha ki aia i tenei pito; mai ra he iti rawa a Nga-ti-toa a te Rau-paraha i tona hekenga mai ai. Nana hoki i tuku atu tena motu ki te Pakeha, me tenei motu hoki.

He whakapapa tenei i nga tupuna, a te Rau-paraha, me whakahoki iho e au ki te tupuna o muri rawa nei o te ao nei :—

Mango —
 |
 Kai-hamu —
 |
 Te-uru-tira —
 |
 Tu-pahau —
 |
 Koro-kino —
 |
 (Nana te ingoa i a Nga-ti-toa) Toa-rangatira —
 |
 Kimihia —
 |
 Werawera —
 |
 Rau-paraha —
 |
 Tamehana-te-rau-paraha
 (te kai tuhi o tenei).



UPOKO V.

Tara Kopu hapai o te ata,
 Mehemea ko te hoa tenei ka hoki mai.
 E mihi ana au taku kahui Tara,
 I tukua iho ai, ka hinga ki raro ra, e.
 Tu kau mai ra Tau-piri i te tonga,
 Karekare kau ana te tai ki Manuka,
 baere rangi tahi, ko te rangi, ko te mate.
 Kihai i ponaia te hua i Motu-tawa.
 Hoki mai e pa, te moenga i te whare.
 E pupuri nei au te tau o taku ate.
 Ka ngaro ra e taku manu kohe ata,
 Tena ka tiu, ka wehe i au, e i.

He tangi na te wahine mo tana tane kua mate.

TE RAU-PARAHA, TE RANGI-HAE-ATA, ME HONGI-HIKA.

(TE TEIRA RAUA KO TE TAPETA.)

Nga korero mo te Rau-paraha rana ko te Rangi-hae-ata, he mea tuhituhi reo pakeha e te Teira minita o te Hahi Ingarangi, koia i kore ai he korero reo maori mo ana Rangatira maori i konei.

Whai hoki ko nga korero mo Hongi Hika he mea tuhi-tuhi reo pakeha e te Tapeta Roia, a na reira ano hoki i kore ai he reo pakeha mo ana korero i konei.

UPOKO VI.

E Pare tu kino i te maru awatea,
 Te hoki te mahare te moenga i te tane.
 He aha koia koe te hoatu ai
 Ko Hiti-ma-ariari to tapuwae
 Ki (kia) whano koe te heke ki raro
 Ki te puni wahine, kei o whaea e.
 Ma te Hoko-niho e tiki,
 Ki te whare i to matua ra
 Kia whakamoea koe
 I runga i te takapou wharanui
 Kia tangi taukiri te waha
 A Ti-tu. E te tau, e.

*He tangi mo Rau-kura he wahine, na tana whaea,
 mo Rau-kura i whakamomori, a mate rava
 atu ki te po.*

NGA WHAWHAI A TE RAU-PARAHA, RAUA KO WAI-KATO.

NGA mahi a te Rau-paraha ratou ko Wai-kato, he mea
 tuhituhi reo pakcha e te Tapeta Roia, ra reira i kore ai he
 reo maori mo aua korero i konci.

UPOKO VII.

Tera Tari-ao ka kokiri kei runga,
 Te hua i te puku e kai momotu nei,
 Wairua i tahakura, nou na e Nuku
 Kei te whakaara koe i taku nei moe,
 Kia tohu ake au ko to tinana tonu.
 Me he wai wharawhara te tuturu i aku kamo.
 E tangi e manu kia mohio roto,
 E ma te hau tonga hei whiu i a hau,
 Nga puke iri mai o Rangi-toto i waho,
 Ki Nga-puhi raia, ki Wai-nuku-mamao
 Ki Mori-a-nuku, te huri rawa mai
 Te wairua ora, ki hau ki konei.

He waiata tangi mo te mate.

RAU-PARAHIA RAUA KO PEHI-KUPE.

(TE TAPETA.)

Ko nga korero mo te Rau-paraha i haere ai ki te patu i
 Nga-i-tahu i te Wai-pounamu he mea tuhituhi reo pakeha
 e te Tapeta Roia, koia i kore ai he reo maori mo aua
 korero i konei.

UPOKO VIII.

Tonoa, tonoa aianeī, tonoa apopo
 Kei he : kua hi nga rangi ki tua nei,
 Ka riro au i te korero rau, e,
 Haere e Nga-rangi ki te po
 Whakarongo ake ai ; tenei te taonga hou
 Kei te whare e tu nei.
 A he tau koe tu paeroa ki te maara,
 Oriori noa, oriori noa, te kata a te atua,
 Runga te rangi, pihī e hau.
He waiata aroha, he tangi mate.

TE WAHA-ROA I ROTO-RUA.

(TE TAPETA.)

NGA mahi a te Waha-roa i Roto-rua, he mea tuhituhi ki te reo pakaha e te Tapeta Roia, na reira i kore ai he reo maori mo aua korero i konei.

UPOKO IX.

Kaore te aroha ki a koe e ta
 Tenei ano ra e te tau, te huri nei e roto
 Ki ou takanga e i nui i o rangi.
 Taku manu atawhai i te rangi ra
 Kei ora ana e te aroha ka haruru ki tawhiti
 Te pae koia ki Wai-oti-atu.
 Tou wairua koe te hoki mai ki ahau.
 I herea koe te here taurarua, e
 Ki te oneone nui, he hekenga wairua
 No te Kahu-rangi. He ara
 Whiti noa, no matou ko to iwi, e.

He tangi mo te tupapaku.

TE RAU-PARAHA ME ANA TAUA KI TE-WAI- POUNAMU.

(NGA-I-TAHU.)

He mea tuhituhi no pakeha te taua patu a te Rau-paraha mo Rere-waka e te Hoterena, na reira i kore ai he reo maori mo aua korero i konei. E ngari ko nga korero a Nga-ti-hau mo taua taua ra ano, kua taia ki te reo maori i tenci wahi o te pukapuka nei.

TE MANATUNGA MAORI. (NGA-I-TAHU.)

I nga ra nei ano, e parau whenua ana nga pakeha i te takiwa o te wahapu o O-takou, a ka kitca te Tiki pounamu, he mea tawhito noa atu. I nga ra o mua noa atu, i patua nga pakeha ki reira, a i mate ano hoki nga maori i taua parekura, a na te tahi pea o nga maori i mate i taua wha-whai ra taua tiki. He hei-tiki pai rawa taua manatunga nei.

TE RAU-PARAHA ME ANA MAHI. (NGA-TI-HAU.)

Ka haere a te Rau-paraha ki Roto-rua i te wa ona e ahua taitamaiti ana ano, tac atu ratou ko tana ope haere, kua tac ake ki reira te ope manuwhiri hoko kakahu a Nga-puhi; ko Te-wacro te rangatira o taua ope o Nga-puhi; ka patua a Te-wacro ma e te Rau-paraha, mate iho o Nga-puhi i a te Rau-paraha kotahi ma wha takitahi; a i ora ai a Te-wacro, he mea huua a Te-wacro e Te-kore i roto i te rua kumara. Ka mate ra te patunga nei ka haere a te Rau-paraha ki Taupo, a ki te Roto-a-ira, a Whanga-nui, a Kawhia. Tac atu a te Rau-paraha ki Kawhia ka tae ake a Tu-whare ki reira a ka unga a Tu-whare e te Rau-paraha kia haere te hapu a Tu-whare hei haumi mo ratou ko te hapu a te Rau-paraha, a ko te Rau-paraha te upoko o taua hunga katoa.

Ka haere mai aua hapu i Kawhia noho rawa mai i te wahapu o Whanga-nui i te taha ki te akau mai o Wai-totara, ka noho ratou i reira a pau noa nga ra o te Marama, he mea i wara ai ki reira, he kore no ratou e whiti i te awa o Whanga-nui i te waka kore, a ka mahi ratou i te moki i reira, he mea mahi aua moki i te roto i Koko-huia, ano ka oti aua moki ka whiti ratou i te awa, a ka haere a Wai-rarapa atu ana; ka patua e ratou nga tangata o Wai-rarapa, a ka mate te rangatira o Wai-rarapa i a ratou a Teroi. Ka kite a Tu-whare i te kaupuke paea ki uta, a ka ki atu aia kia te Rau-paraha, "E Raha, tenei te whenua pai hei nohoanga tuturu mo koutou ko to iwi, he mea hoki ko te whenua tenei e uria ana e te Pakeha, a ma te Pakeha koe e nui ai; a ma te Pakeha koe e whiwhi ai i te taonga, a e kore ai to patu e rapu i te taonga o tera iwi, o tera iwi e riro mai ai i a koe," ka whakaae atu a te Rau-paraha.

Ka hoki te ope nei, ka haere a Tara-naki me te patu haere i o reira iwi, a ka noho ratou i Ti-hoi. Roa kau iho ano ka hoki mai ano ratou ki Whanga-nui, i haere manuwhiri mai taua haere a ratou, a ka haere a O-hau, a ka kohurutia e ratou i reira etahi o nga tangata o Horo-whenua.

nua a ko te timatanga tenei o nga whawhai a te Rau-paraha, ka haere a te Rau-paraha a Manawa-tu, a ka patua nga tangata o reira a ka hoki mai ano ki O-hau, tae mai a te Rau-paraha ki reira, ka puta te ohu mau kai mai mana a nga iwi o Horo-whenua, ka mau aia ki taua ohu patua ana ka mate, a ka tu te tana a Moa-upoko e toru rau takitahi hei patu i a te Rau-paraha ma, he mea haere konihi mai taua taua ra, a ka mate o te Rau-paraha e rima topu, a ka whati a te Rau-paraha ki Wai-kanac, a ka patua e Nga-ti-apa i Wai-mea, mate iho o te Rau-paraha ma ko te nui o te tangata, me te tamahine a Te-pehi, he mea topa taua kotiro, a maua ana te tinana i roto i nga tahaa a Whanga-nui atu ana.

He pu a te Rau-paraha ma, na reira a te Rau-paraha ma i toa ai ki te riri ki nga iwi mau patu maori.

Ka tu a te Rau-paraha ka riri ki nga iwi o Whanga-nui, a i riro te pu a te Rau-paraha i a Paora-turanga-pito. He mano tini Whanga-nui i taua parekura, i te mea kahore kau he kainga o Whanga-nui i noho, i rupeke (poto) katoa ki taua whawhai. Ka maranga taua ope nei ki te patu i a te Rau-paraha, a ka haere ka tae ki Wai-mea, ka mau a Tu-roa ki te patiti ka hoatu ki a Paora-turanga-pito hei patu i a te Rau-paraha, me te waiata atu a Tu-roa i te waiata ki a Turanga-pito. Ka tae atu te ope ra ki Kapiti ka tu ka whawhai, a ka toa taua mano, a ka mate hoki etahi o ratou, a ka mau herehere etahi ano o ratou, ka tae a te Rangi-ma-iri-hau ki a te Rangi-hae-ata, kia ora ai aia i te patu, ka mau a te Rangi-hae-ata ki a te Rangi-ma-iri-hau, ka turakina ki runga ki te ahi, a tahuna oratia ana a te Rangi-ma-iri-hau eia. I moe a te Rangi-hae-ata i te whanaunga o te Rangi-ma-iri-hau, koia te whakaaro o te Rangi-ma-iri-hau i mea ai e kore aia e patua e te Rangi-hae-ata. Nei koa kua toa a te Rau-paraha, ka houhia ki te rongo.

No muri iho o taua parekura nei i haere ai a te Pehi ki tawahi ki Ingarangi, a no muri i a te Pehi ka patua a te Moa-upoko e te Rau-paraha, a moti ana taua iwi nei i a te Rau-paraha. Ka maranga ano te ope taua a te Rau-paraha ki te patu i nga iwi o Whanga-nui, tae kau atu tana ope ki

Whanga-nui, ka hoki mai i reira, a patu rawa mai i Rangitikei, ka hinga tenci parekura ka hokia ano te patu ki Whanganui, a ka mate te tahi o nga rangatira o Ngati-raukawa i reira, a ka pouri a te Rau-paraha mo taua tangata. Mei reira ka tini haere te Pakeha i taua wahi a na ratou i whiwhi ai a te Rau-paraha, i te pu me te paura. Mei reira ano hoki, ka amia he kai e te Heuheu o Taupo, ka maua mai ma te Rau-paraha, a ka mahi katoa nga iwi i te kai ma te Rau-paraha, a ko te Rau-paraha te tino tangata mana e hoko nga mea ki te Pakeha, a i marie katoa nga iwi ki aia, ko Ngati-rua-nui, me Tara-naki nga iwi kihai i pai mai ki a te Rau-paraha.

Ka tu te whawhai a te Whata-nui i Rangipo, a ka mate a Ngati-maka, a ka tu te whawhai a te Rau-paraha ki te Pa i Putiki, ka mate o taua pa ra hoko rima, a ka tu te whawhai a Whanga-nui ki te Pa nei ki te Pakakutu, a ka horo taua Pa i a Whanga-nui, a ora iti ka mau a te Rau-paraha.

Mei reira ka hoki mai a te Pehi i tawahi me nga pu, a no taua wa ra ano i patua ai te tino tangata nei a te Kekerengu e Nga-i-tahu, he hoa pono a te Kekerengu na te Rangi-hae-ata, a ka tu te taua a te Rangi-hae-ata ka patua te hunga na ratou i kohuru a te Kekerengu.

Ka hoe a te Rau-paraha ki te Wai-pounamu, a kohurutia ana a te Pehi me ana hoa e wha takau e Tama-i-hara-nui i roto i tana Pa i Wharau-po. Ka whiti mai a te Rau-paraha ki Kapiti a ka tutaki aia ki a Tuari me tana kaipuke, ka tono a te Rau-paraha kia rere te kaipuke nei ki Wharau-po.

Ka haere a Tu-te-hou-nuku, te tama a Tama-i-hara-nui kia Nga-i-tahu ki a Tiaki-tai kia haere aia i a Tu-te-hou-nuku ki te patu i a te Rau-paraha, mei reira ko te Rau-paraha i te roto i Ka-para(pare)-te-hau, e patu parera Putangitangi ana. Ka huaki te taua a Tu-te-hou-nuku raua ko Tiaki-tai ki a te Rau-paraha, ko nga waka katoa a te Rau-paraha e takoto maroke ana i uta, he kotahi anake te waka e maanu ana i te wai, ka whati a te Rau-paraha me te rua te kau topu, tane, tamariki, me

nga wahine ki taua waka a ka hoe ki te moana, a he pangoro no te waka i kore ia e tore, ka kiia e te Rau-paraha kia whiua etahi o nga tane, me nga wahine me nga tamariki ki te wai, a ko nga mea o taua hunga i turi kihai i peke ki te wai, he mea whiu era ki te wai, a ka ora, ara ka pahure ano a te Rau-paraha.

TE RAU-PARAHIA ME TANA PATU I TE WAI-POUNAMU.
(NGA-I-TAHU.)

No matou tupuna iho ano tenei Motu, a tae noa ki nga ra i puta mai ai nga whawhai i te Rau-paraha ki tenei Motu whawhai ai, kaore kau he take, kotahi ano tona take i roto i a ia, ko kai tangata anake; tikina mai ko Wairau, ka riro atu ko te tangata anake i te rau o te patu, ka mahue te whenua, ka hoki mai ano. Ko Kai-koura, ko Kai-a-poi, ka hinga, kainga ana tetahi e tetahi, kai ana tetahi i tetahi, mahue katoa nga rangatira o Nga-ti-toa i runga i te kaha o Nga-i-tahu ki te whawhai kia Nga-ti-toa, riro atu ko te tangata anake i te rau patu, ka mahue te whenua, ka tikina atu ki te Pakelha. Ka riro mai ko te kaipuke, ka tikina mai ko te Mai-hara-nui (Tama-i-hara-nui), he kohuru tenei, i tikina humatia mai, riro atu te tangata i te rau patu, mahue iho te whenua, ka hoki mai ano ko Kai-a-poi, ka riro atu ko te tangata anake i te rau patu, ka mahue te whenua ki nga iwi nona te whenua. Katahi ano ka whakatika a Nga-i-tahu ki te whawhai, whai atu ana ko Paruparu-kahika, ka oma a te Rau-paraha ki te moana, ka patua haeretia ki te one o Kapara-te-hau, ka whaia tonutia, tae noa ki o Rau-moa, he whawhai nui tenei, ka mate katoa nga rangatira whawhai a te Rau-paraha ki tenei whawhai. Ko Rau-moa tenei parekura. Muri iho ka hoki mai ano ko te Pu-o-ho tenei me tana ope nui, ka hinga ano i a Nga-i-tahu, kaore tetahi i ora, mate katoa, ko te Waha-piro anake i ora i a Tai-a-roa te whakaora, ka ata whakahokia paitia e nga rangatira o Nga-i-tahu hei tohu aroha mo ratou kia te Rau-paraha raua ko te Hiko. Ko Tutura tenei parekura, me te pa horo.

NGA WHAWHAI A TE RAU-PARAHA I TE-WAI-POUNAMU.

(NGA-I-TAHU.)

Ko Rangi-tane pea ratou ko Nga-ti-kuia nga iwi i noho i te Ana-tio i nga ra o mua noa atu, i nga ra i u tuatahi mai ai te kaipuke ki reira, a ko ratou nga iwi i puhia e nga pakeha i nga poti i u ki Totara-nui, i te mea hoki ko te wahi tera e tohutolungia ana e nga tino kaumatua, o te matenga o te maori i te pakeha i nga ra o mua noa atu.

Ka whiti mai te ope taua a te Rau-paraha raua ko Tekanac i te Whanga-nui-a-tara, a ka haere taua ope ma te akau o te taha ki te tokerau; ko Nga-ti-toa, ko Nga-ti-awa, nga iwi o te taua nei, a ka haere ratou a Kai-a-poi, a ka patua e ratou i reira, a Nga-ti-tu-ahuriri me Nga-i-tahu, a ka hoki atu a te Rau-paraha i reira ki Ka-pare-tehau ki te kohi kuku mana i te akau, a ka huakina aia i reira e Nga-i-tahu. Toko ono ano nga hoa a te Rau-paraha, a ko era i mate katoa, a i ora ai a te Rau-paraha he mea ruku atu cia ki te waka a Nga-ti-awa, a ka hoki a te Rau-paraha ki era o tana iwi e noho ana i Rangitoto, a ka kiia kia hoki a te Rau-paraha ki tana kainga i Kapiti.

Ko Te-niho raua ko Takerei ratou ko a raua iwi o Nga-ti-toa, o Nga-ti-ra-rua, me Te-kohue ratou ko ana iwi o Nga-ti-awa, o Puke-tapu me te Miti-tai, me Te-pu-hou ratou ko Nga-ti-tama, i oho katoa enei iwi, a ka haere ki Aorere, a ka tauria a Nga-ti-apa e ratou i reira, a ka patua taua iwi e ratou, ko etahi o taua iwi i patua, ko etahi i whakaraua, me a ratou herehere o Nga-ti-tu-mata-kokiri, a nohoia ana taua whenua, e Pu-hou raua ko Te-kohue, a ka haere a Te-niho raua ko Takerei ratou ko ta raua taua i te akau ki te ra to a Hoki-tika atu ana, a ka mau a Tu-huru i a ratou, a whakaraua ana a Tu-huru, koia hoki te tino rangatira o te iwi nei o Pou-tini o Nga-i-tahu, a houhia ana te rongo, i te mea kahore kau i nui te mate a te patu o taua iwi nei o Nga-ti-ra-rua, a no muri iho ka homai te mere pounamu e te iwi nei e Pou-tini hei koha ki

a Nga-ti-toa kia riro ai ano a Tu-huru i a ratou. Ko te ingoa o taua mere ko Kai-kanohi, a ko taua mere kei a Te-matenga-te-au-pouri o Motu-pipi.

No muri iho ka haere a Tu-huru kia kite i a te Rau-paraha, me Nga-ti-toa i Rangi-toto, a noho ana a Te-niho raua ko Takerei me a raua iwi i Mawhera.

A haere ana a Te-peli raua ko Pokai-tara ki te hohou i te rongo a Nga-ti-toa ki a Nga-i-tahu, a kohurutia ana raua e Nga-ti-tu-ahuriri e Nga-i-tahu; a utua ana taua kohuru e te Rau-paraha, ko Tama-i-hara-nui ka hopukia e te Rau-paraha, a ka maua i te kaipuke ki Pori-rua, a patua aua a Tama-i-hara-nui i O-taki. Ko Tama-i-hara-nui te tino rangatira o Nga-i-tahu. A he nui no te puku riri o nga wahine a Nga-ti-toa ki aia kia Tama-i-hara-nui koia i inumia ai ana toto e ratou i te wa i pipi ai te toto o tana kaki i haca e ratou.

A ka maranga te ope taua a te Pu-hou, a Nga-ti-tama, a Nga-ti-awa, me nga taurekareka o Nga-ti-apa, a ka haere i te tuauru ki te ra to, a ka tae ki Awa-rua, a ka piki i nga maunga hukarere, a ka tae ki nga roto i Ha-wea, i Wanaka, a Tu-tu-rau, kia patua a Nga-i-tahu o O-takou e ratou; otira kua noho tupato noa ake a Nga-i-tahu, a ka huakina Nga-ti-toa e te torohe a Nga-i-tahu, rokohanga atu e ratou ko Pu-hou ma e moe ana i roto i te whare, ka patua e ratou, ka mate ko Pu-hou, a ko tana tama ko Pare-mata ka mau herehere i a Nga-i-tahu, ka patua ra nga hoa o Pu-hou ma, ka ora ko etahi, ka whati nga oranga o ratou ki to ratou nuinga i te wehi o te patu a Nga-i-tahu.

Ka noho nei a Te-niho raua ko Takerei a ka taki hoki-hoki etahi o a raua hoa ki Ao-rere, ko etahi i wehi kei huakina ratou e Tu-huru, ka hoki enei ki Ara-hura, a hoki ana ano hoki a Pu-hou ma ki Ao-rere, nei ra he nui ano hoki nga hoa a Pu-hou ma i mate i te patu, koia ratou i mea ai kia noho i Ao-rere, a na reira ano hoki a Pu-hou ma i kore ai e noho i nga wahi o te akau ki te ra to, a ko Kau-rangi anake te wahi o taua whenua i tau ai ta ratou nohi i taua whenua.

Ka mutu nei te patu a Nga-ti-toa ki nga hapu a Nga-i-tahu ki te tai marangai i nga ra i muri mai o te kohuru o Te-pehi, o Pokai-tara, a o Pu-hou, a noho ana a Nga-ti-toa i te akau o te moana o Rau-kawa, otira e tae ano pea he taua ma Nga-ti-toa ki a Nga-i-tahu, mei kore te tae mai nga Minita o te Whakapono, a na ratou i pehi te hiahia whawhai a taua iwi nei.



UPOKO X.

E tangi e te ihu, e whaaki whakarere
E koe anake ra te waiho i te kupu;
Mate ana a roto, ki te tau a te rau.
Kihai i penei i taku whanaketanga, i.
Te Hou-tupu e, kia u iho taku moe ki te whare,
Ka toko kia mamao.
Tenei e te hca, ka kahakina taku iti.
A rere i te au o Kuri-aro-paoa
A tomokia atu te whare o Miroa
Uhia atu te Whaka-ewa-rangi.
A titi taku rangi, te remu o te Toroa
A pa ki au, nui whakama noa, i.

He waiata tangi he mea tawhito noa atu.

NGA-TI-TOA I TE-WAI-POUNAMU.

(NGA-I-TAHU.)

KA noho a Nga-ti-puku i Ha-taitai, hei tiaki i taua wahi, he mea hoki kua mahue taua wahi i te iwi nui o Kahu-ngunu, a kua marara taua iwi ki ona wahi ke atu e pai ai, a ka puta a Nga-ti-toa me te Rau-paraha ma, ka nohoia te Whanga-nui-a-tara, ka nohoia hei kainga tuturu ma ratou, a ka whakackea a Nga-ti-toa e Kahu-ngunu, ka parekura, a ka whati a Nga-ti-toa ki Kapiti, mei reira ka tukua te karere a te Rau-paraha ki Wai-kato, kia Nga-ti-manian-poto, kia Nga-ti-rau-kawa, kia Nga-ti-awa, a ki a Nga-puhi ano hoki, kia tukua mai a ratou toa, hei haumi ma te Rauparaha hei tutetute i a Kahu-ngunu, a ka tac mai aua iwi ka tu ka parekura ki a Kahu-ngunu, he mea hoki he pu a te taua, a he rakau maori a Kahu-ngunu, ka mate a Kahu-ngunu, a ka whati nga morchu ki te haere noa atu, ko etahi i eke i te kaipuke ka whati ki Whare-

kauri. A ka huihui ano nga morehu a Kahu-ngunu ka turia te korero, ka mea nga kaumatua rangatira me haere ke noa atu ratou ki nga mahi e whiwhi ai ratou i te pu, a ka mea a Te-kekerengu, me haere ratou ko tana hapu ki Te-wai-pounamu, a ka haere ratou ko tana rima te kau topu ki reira, a ko Tai-a-roa te rangatira o Nga-i-tahu i taua wa, ka tae a Te-kekerengu ma ki te Wai-pounamu, ka kohurutia e Nga-i-tahu, he kotahi ano te tangata i ora o taua hapu katoa, e hara i a Tai-a-roa taua kohuru, na ratou noa atu na te tangata noa atu i kohuru a Te-kekerengu ma.

Ka pouri a Kahu-ngunu mo taua kohuru a ka huihui te iwi kia haere ratou ki te Wai-pounamu ki te takitaki i te mate o a ratou whanaunga, ka taraia uga waka, ka haroa te muka, ka whangai i te poaka, hei hoko pu i te Pakeha, hei huna i a Nga-i-tahu.

Ka rongo a te Rau-paraha i te kohuru i mate ai a Te-kekerengu ma, ka riri ano hoki aia, a ka maanu tana ope taua, ka hoe, ka tauria a Nga-i-tahu eia mo taua kohuru, a ka mate a Nga-i-tahu i aia, otira he tini o ana toa i mate i taua whawhai i a Nga-i-tahu.

Ka ki a Kahu-ngunu i Nuku-taurua me huihui aia i Ahu-riri, a kotahi mano o te taua, he pu kau, he mea ano he toa e rua, a e toru pu i aia; ka hoe te taua ra a ka u ki Ahu-riri, tae rawa atu ki reira, kua noho nga Minita o te Hahi i reira, a ka tu te korero a ana Minita ki te taua, kia kua te taua e haere ki te whawhai, ka whakaae te taua, ko nga tangata anake na ratou tera whenua a Ha-taitai te haere ki te whawhai, a roa rawa, kihai ano a Kahu-ngunu i haere ki te patu i a Nga-i-tahu.

Roa kau iho ano, ka pakanga taua ope a Kahu-ngunu ki a Nga-ti-awa, me nga hapu i haumi atu ki a te Rau-paraha, a ka mau a Ri-puku te tamahine a Te-whare-pouri i a Nuku o Nga-ti-kahu-ngunu, ka mea atu a Nuku ki a Ri-puku, "Haere mai haere, e kore koe e patua, haere ki to papa ki a Te-whare-pouri ka mea atu kia haere ake aia ki Nuku-taurua ki kite au i aia, kia houhia te rongo."

Ka hoki a Ri-puka ka korero i ana kupu a Nuku ki tana papa, a ka haere a Te-whare-pouri ki Nuku-aurua, tae atu aia kua mate a Nuku i paremo ki te moana, a ka hui te iwi o Nuku, a houhia ana te rongo ki a Te-whare-pouri, a noho ana a Nga-ti-awa i Ha-taitai, a kihai a Kahu-ngunu i hoki mai ki reira. A ka tu nga pa a Nga-ti-awa i Ha-taitai, he mea mahi ki nga rakau i Hara-taunga [Hutt].

NGA WHAWHAI A TE RAU-PARAHA I TE WAI-POUNAMU.
(TE MAKE, TEINA.)

He meatuhi tuhi reo pakcha e te Make (teina) koia i kore ai he reo maori mo aua korero i ko nei.

TE HORONGA O TE PA NEI O KAI-A-POI. (NGA-I-TAHU.)

I te wa i whawhaitia ai a Nga-i-tahu e te Rau-paraha, a i whakapaea ai taua pa nei a Kai-a-poi. Ko taua pa nei he repo anake etahi taha, kotahi te taha i ungutu ki te whenua tupu.

Ka whakapaea tana pa e te Rau-paraha, a ka whawhaitia a te taea, ka tahi ka mahia ki te wita manuka, ka kawea aua wita ki te taha o te pa taita (puranga) ai, kia tika te hau ki te pa ka tahu ai aua wita kia wera ai te pa; a ka tae ki taua ra, ka puta te hau i te tonga, ka tahuna aua wita e era i roto i te pa, a na te hau tonga i kawea ke te mura o te ahi, kihai i wera te pa, kihai i roa ka pare te hau ki te raki (hau-raro) a ka eke katoa te mura o te ahi ki te pa ra, a ka wera te pa, ka whati tera i te pa ka papahoro ki roto ki te repo, a i paremo etahi, i patua etahi e te Rau-paraha ma, a i mau etahi i roto i te pa, a i ora atu etahi ki te maunga.

KO KAI-A-POI. (NGA-I-TAHU.)

I mua, ko nga rangatira o Kai-a-poi, ko te Momo, ko Nga-rangi-whakauria, ko Whakaman, ko te Mui-ki-ao, ko Tu-kahu, ko Ta-waka, ko etahi enci o nga rangatira o taua pa nei o Kai-a-poi, a kotahi mano nga toa o taua pa, a i mate turoro te tini o aua toa, a i te wa i tae atu ai a te Rau-paraha ki te patu i taua pa, kotahi rau

topu, ano nga toa i ora o taua pa, koia taua iwi e haere ai ki te pa iti noho ai.

No te ngahuru matamua a te Rau-paraha i tac atu ai ki te patu i taua pa.

Ko te ope taua a te Rau-paraha, ko Nga-ti-toa, ko Nga-ti-awa, ko Nga-ti-rau-kawa, ko Nga-ti-kura, ko Nga-ti-koata, ko Nga-ti-tama, ko Puke-tapu, me Nga-ti-maru, me etahi atu iwi, i hoe atu i te Whanga-nui-a-tara i runga i te waka, a ko Pehi-taka raua ko te Marae i mate i taua parekura, a no te matenga o Uru i kohekotia (tunua) ai tona manawa (ngakau) ki te ahi tapu, a haere katoa te taua ki taua ahi tapu tu kapa ai, a ka whakaponohia (karakiatia). ana ka toro katoa nga ringa o te taua katoa ki te ahi e tunu ra te ngakau o Uru, me te hamama katoa te iwi ki te karakia, a ka mau te tahi tohunga, te tohunga kaumatua rawa ki te tahi wahi o taua ngakau o Uru, he mea hae mai e tana ringa i te ngakau tonu, ka mau ai eia ka whiua taua wahi i haca ra eia i te ngakau, ka whiua ki roto ki te pa, kia tau ai te mana o te taua ki te pa, kia taea ai te pa e ratou.

I karakia ano te hunga i te pa, i mau ki a ratou patu, a tu ai ka karakia, tena e hamama te iwi ra ki te karakia, ka whiti (ara ka tapepa) nga kupu o te karakia. Ka mau ki nga patu ka whakatu toa, a he ana te mau o te patu. Ka tu ka kauwhau i te korero whakapapa, a he tonu te tahu o era, heoi ano ka tangi taua iwi ka heke te roimata, a ka mea nga tohunga, "Ko te ra tenei o te mate mo ratou."

TE RAU-PARAHARA RAUA KO TAMA-I-HARA-NUI. (NGA-TI-HAU.)

He taitamaiti Pakeha te kai-whakamaori a te Rau-paraha i eke i te kaupuke i eke ai ki te tiki i a Tama-i-hara-nui i Aka(Haka)-roa, a ko Kapene Tuari, te rangatira o te kaupuke.

Ano ka u te kaupuke nei ki Kapiti, ka whakaaetia te korero kia maua a te Rau-paraha, a te Rangihac-ata, me te Hiko ma ki Aka-roa me a ratou hoa, kotahi rau ma rua ki te tiki i taua tangata i a Tama-i-hara-nui, he mea hoki na Tama-i-hara-nui i patu a te Pehi, a he mea tao, a

kainga aua e Tama-i-hara-nui ma, ko te utu mo ratou e kawea ai ki Aka-roa, he muka, kia tomo taua kaupuke i te muka, no te tau 1829 taua mahi i mahia ai.

Ano ka tae taua kaupuke ki Aka-roa, ka hoe mai ana waka nei e rua i uta a ka tae mai ki te kaupuke, e toru topu nga tangata i aua waka, ka ui aua maori ka mea, "Kahore he maori o te kaupuke na?" Te mea i uia ai taua kaupuke, he mea hoki no mua atu o taua wa nei i eke atu ai etahi maori ki taua wahi ra ano i taua kaupuke nei ano, a he taua patu tangata aua maori, ka mea atu te kai-whakamaori, "Kahore kau he maori o te kaupuke nei" ka eke atu ana hokotoru ki te kaupuke a ka huakina e te Ran-paraha ma ka mau era, ko Tama-i-hara-nui i uta ano, kihai i eke mai i aua waka. A ka tonoa te kai-whakamaori kia hoe ki uta, ka tono ai i a Tama-i-hara-nui, kia eke mai ki taua kaupuke; ka u atu te kai-whakamaori ki uta, ka ui ki nga tangata o te Pa, ka kii ratou, "Kaore nei a Tama-i-hara-nui, kei wahi ke" a ka kite atu taua kai-whakamaori, i te waka ka hoe atu i te pa, a ka hoe ke noa atu, ka whaia atu taua waka ra e te kai-whakamaori, a ka kite atu aia i te tangata urungi i taua waka ra, e uhi ana tana kakahu i tana mahunga, a ko ana kanohi kau e purero (hura) ana, a ka kite atu taua kai-whakamaori ko Tama-i-hara-nui te tangata e urungi ra, mei nga moko i te rae, ara nga tikitiki, he mea hoki i mohiotia ai aua moko a Tama-i-hara-nui, he mea kua akona taua kai-whakamaori e te Ran-paraha i te ahua o nga moko o Tama-i-hara-nui. Ka mea atu te kai-whakamaori ki a Tama-i-hara-nui, "Hoake taua ki te kaupuke, he nui te taonga me te pu, me te kaho paura," a ka mea atu ano te kai-whakamaori, "Eke mai ki te poti nei," a ka eke atu a Tama-i-hara-nui ki te poti a taua kai-whakamaori. Nei koa he pu pitara i te ringa o taua kai-whakamaori, i raro i tana koti e huna ana, a i mea hoki taua kai-whakamaori, mei turi a Tama-i-hara-nui ki tana tonu, ma taua pu, ka rongo ai tana hoa.

Ka tae atu raua ki te kaupuke ka ui atu ano a Tama-i-hara-nui ki te kai-whakamaori, "He maori koia au kei te

kaipuke?" Ka mea atu te kai-whakamaori, "Kahore kau." Ka ui atu ano a Tama, "I rere mai koia koutou i hea?"

Ka mea atu te kai-whakamaori, "I rere mai matou i Poihakena."

Ka mea atu a Tama, "He parau (teka) to kupu ina hoki nga hutiwai [piriwhetau] e mau i nga kakahu o nga pakeha o to kaipuke."

Ka mea atu te kai-whakamaori, "I rere mai matou i tawahi, a u ai ki Toke-rau, a no reira pea nga hutiwai i a ratou kakahu."

Ka u atu raua ki te kaipuke, ka tonoa a Tama e te Rangatira o te kaipuke kia heke raua ki te kapene, a ka tukua te kai ki a Tama eia; roa kau iko ka puta atu a Te-hiko ki te kapene a ka titiro makutu atu aia ki a Tama; roa noa tana titiro pera, ka haere a Te-hiko ki a Tama ka mau tana ringa ki te kauae o Tama, a ka kitea nga niho o Tama, ka mea atu a Te-hiko, "Ko nga niho ena, i kainga ai taku matua tane" a ka tapoko mai hoki nga Rangatira katoa ki te kapene, ka tawai ki a Tama mo tana mahi he. He mea ano ia i noho pai a Tama i a ratou, a he moenga ano te moenga mona ake. Ka mea atu a Tama ki te kai-whakamaori, "Kua mau nei au i a koutou, e mea ana ahau kia haere mai taku wahine me taku kotiro tamahine ki au nei noho ai, hei hoa ake moku ki te Reinga, he mea hoki e mohio pu ana ahau, ko au ka patua kia mate." Ka mea atu ano aia ki taua kai-whakamaori, "Tikina e koe taku wahine me taku tamahine."

Ka mea atu te kai-whakamaori, "Kaore au e tac, ka patua au e to iwi."

Ka mea atu a Tama, "Haere noa atu koe, e kore koe e rahu e taku iwi, a ka haere mai taku wahine me taku tamahine."

Ka hoe te kai-whakamaori ki uta, a korerotia atu ana nga kupu a Tama ki tana wahine, a ka hoe mai te wahine a Tama, me tana tamahine, me tana tuahine ki te kaipuke. A ko ratou ko Tama i noho i te kapene o te kaipuke, ko te taua a te Rau-paraha, i te nui noa atu o te kaipuke e

noho ana. I te po ka rangona te ngongoro o etahi o era e noho ra i a Tama, a kahore kau he ahi o te kapene i noho ai a Tama ma, ka haere e tahi o te Rau-paraha kia kite i te take o te ngongoro i rangona e ratou i te wahi i noho ai a Tama ma; tae atu ratou, kahore kau he mea i kitea e ratou e takea ai taua ngongoro i rangona ra, ka tahuna te ahi e ratou a waihotia ana e ratou i te kapene i noho ai a Tama ma, kihai i taro (roa) ka tinea ano taua ahi e Tama ma, a ka rangona ano taua turituri ngongoro ra ano, a ka hoki ano aua kai titiro ano, a ka kitea e ratou, kua mate ta raua tamahine i a Tama raua ko tana wahine te roromi. He kotiro ahua pai taua kotiro, a ka tata ka kaimatua. Tacatu taua kai titiro, ka tahi ra ano ka mate, a e pipi ana te toto i nga pongi o te ihu o te tupapaku. Te mea i kohurutia ai ta raua tamahine e raua, kia kore ai e riro herehere i a te Rau-paraha ma. Ka riri te rangatira o te kaupuke, ka mea aia kia herea a Tama ka whiu ai ki te whiu e whiua ki tana tuara, otira ko te tupapaku me nehu ki te moana, kei kitea e te Rau-paraha ma kei kainga, a nehua ana te tupapaku ra ki te moana; a ao ake te ra ka herea a Tama a whiua ana tana tuara, ahakoa heke te toto, me te kiri o Tama i ngakongakongoa, kihai a Tama i kuihi, kihai i aue i aha, me te noho puku a te Rau-paraha ma, ko nga pewa tuku tonu, me te riri puku o ratou, i te mea e he ana taua mahi ki a Tama, he mea hoki he rangatira a tama, ahakoa kua mau herehere aia i a te Rau-paraha ma. A i taua ra ano, ka eke a te Rau-paraha ma i nga waka e rua i hopukia ra, a ka hoe ratou ki uta, ka tauria te pa o Tama, ahakoa te toru te kau topu o Tama ma kua mau ra i a te Rau-paraha, kihai era i te pa i noho wahi, i toa ano ratou, a i tu ano he wahi ma ratou ki te taua, a he roa te wa i kekeri ai ka mate ratou i te taua, a he nui o ratou i mate a i tahuti etahi, mutu kau ano tera, ka hachaea nga tupapaku, a ka kohia ki te kete a maua ana ki runga ki te kaupuke, hua noa te rangatira o te kaupuke he poaka aua mea, tae atu era ka rere te kaupuke, moiri kau ano nga komaru o te kaupuke ra, ka hoki mai te tahi tangata o te pa i tahuti ra, ka tahi i te ahi i te



Nga-ti-toa girl.

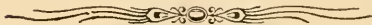
akau hei tawai kia te Rau-paraha, he whakamahara kia te Rau-paraha, e kore te mate o Tama e ngaro, ka mau tonu te whakaaro ki tana uto, a kia e ra ano taua mate. Ka puhia te pu repo ki taua tangata, ko te mata o taua pu i pa ki te ahi, a titaritari ana nga motumotu, a oma ana te tangata ra ki te ngahere.

Ano ka u te kaupuke ra ki Kapiti ka turia te hakari, a ko aua kete tupapaku ra nga kai o taua hakari ma te iwi i Kapiti. Ko Tama i tukua ki te pouwaru a te Pehi, he tama a Pehi na te Hiko. Ka arahina a Tama raua ko tana wahine me tana tuahine e taua pouwaru ki tana whare noho ai, a noho pai noa iho ratou, me te atawhaia a Tama e taua pouwaru, whakakakahu ai aia ki nga kakahu pai, puhipuhi ai tana mahunga ki te hou, a e rua wiki i noho penei ai ratou, a ka tae ki taua ra, ka whakahaua e taua pouwaru a te Pehi, kia herea nga ringaringa o Tama ki te rakau kurupae, a ka mau te pouwaru ra ki te oka rino, ka werohia ki nga uaua toto o te kaki o Tama a inumia ana eia te toto i te wa i pipi ai te toto i te kaki o Tama, a he mea mote eia te toto i nga wahi i werohia ra eia ki tana oka. Ano ka na tana ngakau riri ki a Tama, ka mau te iwi ka patua a Tama kia mate. I te wa e patua ra a Tama e taua pouwaru, ka tangi ka aue tana wahine, a tahi ana aia, ka whaia e te iwi a ka mau ka patua ka mate, a topatia ana kaima ana. Ko te tuahine a tama i whakaorangia a moea ana hei wahine e te tahi o nga rangatira o te Whanganui-a-tara.

Nga muka i hoatu hei utu mo taua mahi nei ki te rangatira o te kaupuke e rua tekau ma rima tana, he nui noa atu ano ia nga muka mana, nei koa kua u mai te tahi kaupuke ano ki Kapiti, a he tangata kino ano taua rangatira o tana kaupuke hou nei, a i rongo taua tangata ki te mahi he o te hoa pakeha a te Rau-paraha, a rere ana taua kaupuke nei ki Poihakena, a he wehi no te rangatira o te kaupuke i eke ai a te Rau-paraha, koia aia i rere wawe ai, a i kore ai e tae mai te nuinga o te muka mana ki aia ki te rangatira o te kaupuke i eke ai a te Rau-paraha ma, a tae rawa atu te kaupuke nei ki Poihakena, kua rangona te

he nei e o reira pakeha, a kihai te rangatira o te kaipuke i eke ai a te Rau-paraha i paingia e o reira pakeha, a whakawakia ana aia, a kihai aia i mau he tapepa no nga korero o te whakawa, a rere ana aia me tana kaipuke, a ngaro tonu atu ki te moana, a e ngaro nei, ko te kai-whakamaori i noho tonu iho i cucu motu, a he pakeha e paingia ana e te iwi i Kapiti, a ko te oka I patua ai a Tama-i-hara-nui, i hoatu ki aia e te pouwaru a te Pehi, I mea taua kai-whakamaori he mea kohue e tahi o nga tupapaku i roto i nga kohue o te kaipuke.

Ko nga korero mo te patunga o Tama-i-hara-nui he mea korero reo pakeha, koia i kore ai e tuhia nga korero a taua pakeha ki te reo maori i ko nei.



UPOKO XI.

Haere ra e nga nui, e.
Haere ra e nga whana, e.
Haera ra e nga mioro (maioro) te keria, e.
Tete noa ki te whanga, e.
Ki O-hope ra i a, e.
Ka hinga te parekura
Mo Pa-nui ma e.
E ki ana a Ahu-rei, e.
Tana arutunga nei, e.
Tauare (tauware) mai e te Puihi, e.
He kahi tana hanga, e.

He waiata tangi aroha mo te mate.

NGA PAKAHA I PATUA KI WAI-RAU.

(NGA-TI-HAU.)

Ko te putake i riri ai a te Rangi-hae-ata he wahine i moc i te pakeha, kua riro atu te tane ki Poihakena ki hea ranei, a waiho atu ana te wahine ki ta raua whare noho ai hei tiaki, ko tana mahi he whangai parera. Ka haere mai te tahi pakeha me tana wahine maori ano hoki ka patua te wahine ra e raua, ka haere atu nga tangata, e takoto ana ka whakapaea na te pakeha i patu a ka whakawakia e nga pakeha, ka tohe a Rangi(-hae-ata) me whakamate; a kahore nga kai whakawa i pai no te mea kahore i mohiotia te tangata nana i patu, a kahore hoki e pokanoa te tangata maori, ka whakahore nga kai whakawa, ka tupu te ngakau a Te Rangi (-hae-ata), a ka tac mai te korero kua riro nga Pakeha ki te tango i Wairau ka karanga atu a Rangi, "A ka rua hoki a te pakeha, ko te patunga i taku tuahine a ka tango i te whenua, he whakatari pakanga tenei ki au," a ka ki atu te papa, a Rangi kia te Rau-paraha, "E Pa me haere taua ki te

whakahoki i nga Pakeha ki Whakatu ki te whenua i utua e ratou, e ngari me waiho ano a Wairau ki au," a ka whiti ratou ka tae ki Wairau ki nga whare o nga Pakeha ka karanga atu a Rangi ki nga Pakeha, "Nga Pakeha nei, me haere koutou ki Whakatu ki te kainga i utua e koutou." Ka mea mai nga pakeha, "Kahore ; tenei te kainga o te pakeha." Ka mea atu a Rangi, "Nawai i utu." Ka mea nga Pakeha, "Na te maori." Ka ui a Rangi, "Kowai te maori, nana i utu." Ka ki mai nga Pakeha, "Katoa te maori." Ka ui atu a Rangi ka mea, "Na te Rangi-hae-ata i whakaae?" Ka ki mai nga Pakeha, "Me aha te Rangi-hae-ata, katoa te maori." Ka mea atu a Rangi ki aua Pakeha, "E pena mai ana koe," ka riri a Rangi ki tana kupu whakaiti mona, a ka whakahau a Rangi ki ana tangata kia tangohia mai nga taonga a te pakeha i roto i nga whare, a ka mau ai ki waho takoto ai, kia watia ai nga toetoe o tona kainga kia tahuna ki te ahi. Ka karanga atu ano a Rangi ki aua pakeha. "E nga pakeha nei, kua e riri naku ano euei toetoe no taku whenua ka pa ianei e riri ai koe he paraki [planks] no Ingarangi [England] ae, ko tenei naku ano enei toetoe e tika ana kia tahuna e au, kua rupeke katoa mai hoki a koutou taonga ki waho, he ture tika tenei e nga pakeha waiho mau e homai to kino ka tika." Heoti ano ka tahuna te whare, ka karanga atu nga pakeha, "Ka kino Rangi-hae-ata taihoa te pakeha haere mai meke kiri (make the kill) i a koe." Ka karanga atu a Rangi, "Ka pai." Heoti ano ka toko (hoe) a te Rangi-hae-ata ki runga o te awa ki te tua waerenga hei tupuranga kai taewa, a kahore i ata oti ka puta rawa ano nga pakeha. Ka tae atu nga pakeha ka hoatu te waka ka tae atu ki te kainga me a ratou pu ano, ka whakawa. Ka karanga atu nga pakeha kia Rangi raua ko te Rau-paraha, "He aha te mea i tahuna ai e korua nga whare a nga pakeha?" Ka ki atu a Rangi, "He pokanoa na nga Pakeha ki te haere mai ki konei, e ngari me noho atu i Whakatu i Poneke i te wahi i utua ki te moni, ko konei kahore ano i utua noatia, i waiho ano a konei maku." Ka riri te kai whakawa ka karanga atu, "E he ana to mahi te tahi i nga whare a te Pakeha."

Ka mea atu a Rangi, "Kahore e mea o Ingarangi i wera i roto i te whare, no taku oneone nga toetoe, me nga rakau tihuna ake e au ki te ahi, kahore au paraki (plank) o Ingarangi i wera i te ahi, ko nga mea o Ingarangi i taria (maua) mai ki waho o te whare, kei wera etahi mea o Ingarangi kei he ahau, e mahara tonu ana hoki ahau he iwi whakawa tonu te pakeha, koia tena kua tae mai koutou ki te whakawa i au mo aku toetoe; mehemea kua utua e te pakeha ka tiki ko tenei porangi te pakeha." Heoti ano ka riri te pakeha ka karanga atu kia te Rau-paraha, "Taihoa te pakeha meke kiri (make the kill) katoa nga Maori." Kahore a Rangi raua ko te Paraha i mohio ki aua kupu, he wahine i mohio ki te korero pakeha nana i korero atu kia Rangi raua ko te Paraha, ka mea atu taua wahine e "Mea mai ana ra te pakeha taihoa ka patua katoatia nga maori e te pakeha." Ka tu ake a Rangi ki te whakaae, "Ae e tika ana kia kotia taku kaki, kotia ki taku kainga no te mea kua mate ia koutou taku tuahine, whaihoki ko au me kokoti taku kaki ko taku kainga." Ka ki atu ano a Rangi, "Nau na te pakeha i kii e kore koe e pokanoa ki te oneone kahore i utua; tito te pakeha." Kei te whakarongo te kai whakawa. "Kahore katahi te iwi pokanoa ko te pakeha ki te kainga kihai i utua, ko toku kaki ka kotia, a ko tou kaki ko to te pakeha e kore ano hoki e kotia akuanei." Ka karanga atu te kai whakawa ki nga Pakeha i nga pu "Paia" ("Fire") ka paku nga pu a nga pakeha ka tu ko te wahine a Rangi ka tahi a Rawiri-puahua ka karanga, "Heoi ano kua tika te ture." Ka rere mai a Tama-i-hengia kua takoto te pu kua hinga no te pakeha ka oma a Rangi ka mataka ka tihuritia e te Rau-paraha ka penci ana kupu, "Aue te mamac" ka rere mai a Te-oro me te patiti ka whiua ki te pakeha ka hinga ki roto ki te wai, heoti ano ka horo te pakeha ki runga ki te waka ka whiti ki te tahi taha o te awa, ko nga mea i hohoro te whiti i pahure ko o muri mai i mau, ka hopukia a Wairaweke me nga rangatira katoa kahore hoki i patua ka tae mai a Rangi ka karanga atu "Me patu mo ta koutou tuahine, he mea pokanoa hoki tenei na te pakeha kia mate te wahine i roto i te whawhai,

kua rongō au ki ngā pakeha kanui ana whawhai kahore ano te wahine i mate.” Heoti ano ka patua ngā Rangatira ka mate a ka utaina a te Rau-paraha ma ki runga ki te waka ka whiti a Te Paraha raua ko Rangi ki Otaki.

TE RAU-PARAHĀ, ME NGĀ PĀKEHA I PATUA KI WAI-RAU.
(NA TE PĀKEHA I KORERO.)

He mea reo pakeha te tahi wahi o ngā korero mo te matenga o ngā pakeha i Wai-rau, na reira i kore ai he reo maori mo aua korero i konei.

TE PATU A TARAIA-NGĀ-KUTI I NGĀ MAORI O TAURANGA.
(NA TE PĀKEHA.)

He mea tūhītuhi reo pakeha aua korero e te pakeha. Koia nei te take i kore ai he reo maori mo aua korero i konei.

KO TANGA-ROA ME TE WHAWHAI I TAURANGA. (NA TE PĀKEHA.)

He mea tūhi tūhi reo pakeha e te pakeha. Koia i kore ai he reo maori i konei.

NGA WHAKAPAPA.

Nga whakapapa i ngā Upoko XII., XIII., XIV., XV., me te XVI., me korero aua whakapapa e ngā Maori kia mohiotia ai e ratou.

OPINIONS OF THE PRESS.

"THE ANCIENT HISTORY OF THE MAORI."

[The *Saturday Review*, 17th November, 1888.]

MR. WHITE has now published the second and third volumes of his "Ancient History of the Maori." Here we find Maori myths and traditions often repeated in many variants, for it appears that the different tribes often tell different stories. Yet there is a distinct endeavour to keep up a uniform and orthodox tradition among the *tohungas*, medicine-men, priests, and instructors. "Kirimahinahina was a *tohunga* who taught history incorrectly. It was he who told the younger Tura-kan-tahi that Tiki made man, whilst the fathers had always said that it was Io. Te-wera adopted a novel method of preventing his teaching surviving him, or his spirit escaping and perverting the mind of any other *tohunga*. Having made an oven capable of containing the entire body, he carefully plugged the mouth, nose, ears, &c., and then cooked and ate the heretical teacher."

This is a valuable and pleasing example of orthodox methods in a barbarous community. The Maoris have a strong sense of the necessity for preserving oral traditions accurately. Yet even about Ru-ai-moko-roa, god of earthquakes, there is uncertainty, for (vol. ii., p. 2) he "was not born," while (vol. ii., p. 4) we read the names of his father and mother. Thus, in spite of the well-meant efforts of Te-wera, the Maori Church does err, and has erred on many weighty matters of doctrine. For this reason Mr. White gives many versions of each myth. But, on a synoptic view, the discrepancies are usually so slight that a Maori Robert Elsmere need have found little cause to throw off the *tchóka* (or white fillet of the *tohunga*), and rush into such wilful error as Kirimahinahina.

We cannot but suspect that heresy and a hasty rationalising temper show themselves in the legend of Io. Hitherto we have distinctly held that Rangi and Papa, heaven and earth, were unborn, and the makers of things. But now it is alleged that "Io really is the God. He made heaven and earth." How does this coincide with the statement that Io is the involuntary twitching of the human body—an ominous kind of twitching? "By the pricking of my thumbs, Something wicked this way comes," is the European expression of a similar belief. The myths are full of points of interest, but they do not tell a long tale well and coherently. We can but mark passages of interest. For example, the practice by which a man avoids his mother-in-law and a woman her father-in-law is well marked in early usage. Here (ii., 7) we have an example of an amour which resulted from not practising this avoidance, and which caused great scandal. Here, too, we find a legend of childbirth, which, before Tura's time, was invariably fatal to the mother. "Tura taught the art of cooking, and how children might be born with safety to the mother." Tura was the first of men whose hair turned white. "Hence grey hairs, age, and decay have come on all men." Here comes the tale of the Man in the Moon. He was Rona, who tripped in walking, hurt his foot, and cursed the moon. "She came down, and by the power of her rays drew him with his calabashes and a tree which he had laid hold of, and placed them in her bosom, where he and they have remained and may be seen to this day."

The famous myth of Maui is told in many variants. A youngest child, an abortion like the youngest of the Vedic Adityas, Maui was the fire-bringer, the beater of the sun, the culture hero, who invented barbs to books. He attempted to conquer death, which was introduced into the world by the omission of some rites in Maui's baptism. His plan was to enter into his grandmother Night and be born again; but Night was awakened, either by the laughter of a bird or of Maui's brethren. Night snapped Maui, and ever since men have died. In the form of a dove he stole fire—like Yehl, like a Finnish hero, like the Gayâtri, like the wren in Normandy, like Prometheus in Greece. The sun used to set almost as soon as he had risen before Maui beat him and broke his wings. In vol. ii., p. 87, is the Maori version of the Myth of the Moon and Death, which is known in the Fiji Islands and among the Zulus. Has it been separately evolved, or has it been diffused by transmission? In this case, as the waxing and waning of the moon suggests that man's life may wax after waning, either hypothesis is possible.

Maui said to Hina, the moon, "Let death be brief; and, as the moon dies and returns with renewed strength, so let man die and revive." But Hina said, "Not so. Let death be long; and when man dies let him go into darkness and become like earth, that those he leaves may weep, and wail, and lament."

It is a fine myth, but does not exclude the belief in a home of the dead whence one woman was rescued more completely than Eurydice. She loved a Maori, and hanged herself on hearing that he was already married. Her kin took up the blood-feud against the man, and he only saved himself by bringing her back from Po, or Hades. In the Maori Hades, as in Europe and America, he who eats the dead men's meat can never come back to earth. Apparently this lady had been cautious, and, by an artful and original dodge, she was restored to her people. But the person who suffered was the first wife of this queer Orpheus, for the public insisted on his marrying the lady he had rescued.

The comparatively historical traditions of New Zealand, the early invasions and the early wars, are obscure in the telling, and of no great interest. The Maoris were the Norsemen of the Southern Hemisphere. Within our own time many of them besought the famed Pakeha-Maori to lead them on a new quest, to conquer new isles. But they came to an old and world-weary man; had he been young romance would have gained a new chapter. They migrated with their women in their canoes; they obliterated, they devoured the old dwellers in the isles they mastered. It has been thought that they came from Java; that Hawaiki, with its volcanoes, is "Little Java," *iki* being the Maori diminutive. The mystery of the race, and the astonishing abstractness of its metaphysics, remain perennial problems which science may never solve. No other people has such treasures of pure metaphysic imbedded in savage myth. The Orphic Hymns are the nearest analogies to the Maori Vedas. Mr. White's book is a treasure of knowledge about their religion, their ritual, their agriculture, their "land-grabbing," their society, their arts, such as *moko*, or tattooing, and the discovery and use of greenstone. No book on the Maoris is so brilliant and poetic as the work of the Pakeha-Maori, which Lord Pembroke edited, with the epic on the English war, many years ago. But there is a very Homeric touch in the description of an ambush in Mr. White's volumes (ii., 276). It will be remembered that Homer contrasts the tears and terror of the coward in an ambush with the firmness of the brave. Here, too, we learn that a certain chief's teeth chattered with terror, and that another warrior caught him by the leg. "Sit still," he said, "and keep quiet. Wait till I stamp my foot, and then rise." "Tama-i-hara-nui's teeth chattered with fright as he sat cowering in the rushes," exactly like some Greeks in ambush among reeds, in a vase of

the British Museum. More than Homeric, with a chivalrous barbarism of its own, is the conduct of the chief who killed three of his kinsmen, *because* a stranger had protected them in war. "I could not permit you to boast that you had either slain or spared any of my family. The honour of our family demanded their death at my hands." That was a very pretty punctilio. The folly of womanly economy is well illustrated elsewhere. A man's wife gave his *atua*, or domestic deity, the worst eel of many eels that had been caught, "a very small and thin eel." The *atua* therefore betrayed her husband into the hands of his enemies. Much in the style of David's treatment of Saul is the conduct of Te-rangi-ta-mau, who found his enemy, Moki, asleep, and did not slay him, but laid his own dogskin mat across his foeman's knees. The Maoris do not seem often to have tortured their foes except (iii., 285) when they richly deserved it. If we may infer this clemency from the silence of their history, they were more sympathetic people than the Red Indians, less cruel, though decidedly more cannibal. A nobler race of barbarians has never been swept almost into the void by European colonisation. Yet the scarcity of cereals capable of cultivation and the paucity of edible animals in New Zealand make it doubtful whether these brave, philosophic, and chivalrous savages would ever have attained to a peaceful and stable civilisation of their own. They had separately evolved the art and mystery of spinning tops. It is to be wished that Mr. White would add to the traditions a volume on the very curious laws and customs of the natives of New Zealand. But perhaps he has not finished his collection of historical traditions, which, as the Maori texts are printed, seem no less valuable to the philologist than to the historian. The book cannot be too warmly recommended to students of the history and development of mankind and of society.



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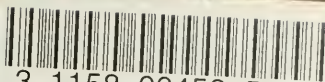
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